

# METHODIST REVIEW.

(BIMONTHLY.)

WILLIAM V. KELLEY, L.H.D., Editor.

## CONTENTS.

	PAGE
I. THE RELIGIOUS USE OF ADVANCE IN SCIENCE. <i>John Poucher, D.D., New Albany, Ind.</i> . . . . .	849
II. OBJECTIVE AND SUBJECTIVE: A STUDY IN PAULINISM. <i>Professor F. H. Wallace, D.D., Victoria University, Toronto, Canada.</i> . . . .	861
III. PASTORAL VISITING AND PULPIT STRENGTH. <i>Frank E. Day, D.D., Sioux City, Ia.</i> . . . . .	877
IV. JAMES RUSSELL LOWELL AS VIEWED FROM OUR GENERATION. <i>E. H. Blichfeldt, A.M., Pachuca, Mexico.</i> . . . . .	883
V. MIRACLES. <i>Professor Thomas Nicholson, D.D., Cornell College, Mount Vernon, Ia.</i> . . . . .	899
VI. LUCIAN ON THE PHILOSOPHERS OF THE SECOND CENTURY. <i>Rev. Wesley Wood Smith, A.M., Weybridge, Vt.</i> . . . . .	915
VII. THE PLACE AND WORK OF THE LAITY IN THE CHURCH. <i>Rev. W. E. McLennan, Evanston, Ill.</i> . . . . .	924
VIII. ISAIAH'S PREDICTION OF THE MOTHER OF MESSIAH. <i>S. L. Bowman, S.T.D., Newark, N. J.</i> . . . . .	939

## EDITORIAL DEPARTMENTS:

NOTES AND DISCUSSIONS. . . . .	953
The One and the Many in the Church, 955; Christ's Recipe for Happiness, 959.	
THE ARENA. . . . .	966
The Resurrection—A Rejoinder, 966; The Idea of Redemption in History, 967; The Scientific Method, 969.	
THE ITINERANTS' CLUB. . . . .	970
The Homiletic Value of the Late Revision of the Scriptures.—Rom. v. 2-11, 970; The Decay of the Pastoral Habit, 974.	
ARCHÆOLOGY AND BIBLICAL RESEARCH . . . . .	975
Encyclopedia Biblica and the New Testament, 975.	
FOREIGN OUTLOOK. . . . .	979
SUMMARY OF THE REVIEWS AND MAGAZINES. . . . .	985
BOOK NOTICES. . . . .	992
INDEX. . . . .	1017

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# METHODIST REVIEW.

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NOVEMBER, 1902.

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## ART. I.—THE RELIGIOUS USE OF ADVANCE IN SCIENCE.

IN discussing the relation between religious worship and the study of nature confusion in the use of terms is almost unavoidable. Religion and science have been treated as if they were occupied with entirely different realms of mental activity, whereas the former indicates the spirit and the latter the method of investigation. Learning must subserve the ends of faith, and reverence is an essential qualification for research. Nature has also been set apart from spirit, though the latter is as real as flesh or foliage. An idea or an emotion is as much of a fact as a brick or a melon. Granting that thought is a product of phosphorus and life a mode of electricity, it must be admitted that the spiritual is not scientifically transcendent and faith is a reasonable exercise. Religion and science, nature and spirit, with similar opposites, are not mutually exclusive, but complementary. A bold student is not necessarily a blasphemer, neither need a religious devotee be a hypocrite or a fool. "Religion," says John Fiske,\* "is the largest and most ubiquitous fact connected with the existence of mankind."

It is to be regretted that the organized Church has often been placed in an attitude of apparent hostility to the progress of knowledge, especially in the realm of material nature. With religion as paramount, ecclesiasticism, until recently representing all that is dearest to the human heart, has comprehended or directed every form of activity, so that

\* *Through Nature to God*, p. 189.

all discovery or progress would touch the prerogatives of the Church. Hence conflict would naturally arise between ardent thinkers and indolent functionaries. Idle superstition always attracts a multitude of admiring votaries, some of whom have been ensconced in positions of eminence and power. Still, religious teachers, however bigoted, have usually fostered learning. Herbert Spencer admits that "The religion current in each age has been as near an approximation to the truth as it was then and there possible to receive."\* The Church is not nearly so bitter toward the heralds of fresh, genuine, and invigorating doctrine as many would have us think. Some students who show a fondness for posing as martyrs are often shocking persecutors. Now and then dogmatism is apparent in the professed scientist, and skepticism in the ecclesiastic. Spencer, acknowledging this anomalous condition, says, "Religion has struggled to unite more or less science with its nescience; science has kept hold of more or less nescience as though it were a part of science."† "There is a kind of science which mistakes itself for omniscience."‡ It requires more genuine courage now in refined circles to honestly question than to precipitately acquiesce in the latest dictum of the laboratory.

Those who officially administer the ordinances of worship and guide in religious exercise must keep in mind that this is an age in which unusual attention has been given to the investigation of material nature, and that the results in discovery, invention, and achievement have been astounding. The development doctrine, at this time so widely accepted, leads irresistibly to the conclusion that each generation will improve on its predecessor, though this does not imply that the world has not been active and wise until now. Every century has been progressive. Phenomenal strides were taken in the reformation era of Columbus, Gutenberg, and Luther. Renan allows that the work of the twentieth century may "consist in taking out of the waste basket a multitude of

\* *First Principles*, p. 116.    † *Ibid.*, p. 106.

‡ Vandyke, *The Gospel for an Age of Doubt*, pp. 12-14.

excellent ideas which the nineteenth century had heedlessly thrown into it." Another Shakespeare may be impossible. Kidd\* asserts that such as Cicero, Horace, Tacitus, Socrates, Phidias, and some in the Reformation era have surpassed in intellectual development the average human product of Western civilization in modern times. In this view he is supported by Gladstone, and by Galton, who claims that the average ability of the Athenian race is about as much above ours as ours is above that of the African negro. Mind, however, more recently has been engaged with almost incredible success in exploring the realms of chemistry, astronomy, geology, biology, and physics, so that the scene of intellectual action has been shifted and the conditions for the cultivation of the spiritual nature have been correspondingly affected. Several leading scholars were asked, not long since, to name ten thinkers who had most influenced the intellectual life of the last century. All accorded the first place to Charles Darwin, who was followed at some distance in the category by Hegel. Evidently, Christian teachers who assume a position adverse to the study of nature's phenomena will find themselves arrayed against a mighty force. It may be bad policy to oppose; it is worse to despise.

Specialists in any department are entitled to respectful consideration. True, a professional worker's range of vision may be extremely narrow, as in the case of Darwin, who became incapable of reading or appreciating Shakespeare. Poetic sentiment may be utterly chilled by laboratory analysis. On the other hand, how unwise it is for a clerical amateur to assume the rôle of an authority or arbitrarily to reject what adepts have demonstrated. Equally ridiculous is the position of some secular scholars who antagonize the faith of which they possess no sympathetic comprehension. There is need for a better understanding, and the antagonism by and by will cease. Though one† has truthfully asserted that "Science has no place for the word 'faith' in its lexicon," yet Spencer repeatedly declares that "Religion has dimly dis-

\* *Social Evolution*, pp. 122, 252-256.† Morris, *Man and His Ancestor*, p. 3.

cerned the ultimate verity."\* It is "a truth beyond cavil,"† while "the beliefs which science has forced upon religion have been intrinsically more religious than those which they supplanted."‡ It is not necessary that evangelical teachers should suspect the enunciation of unfamiliar truth. Being confident in our faith, we may be sure there is nothing to shake the ultimate foundations. Religion is not imperiled by fresh statement. Scientific discovery, therefore, ought to be welcomed and utilized. Scholars are authentically commissioned to collate facts and make observations which will tend to a broader view of the glory of the Omnipotent. Excommunication of truth-seekers is a most unfortunate as well as an unseemly proceeding. If Church officials use the conveniences accruing from the progress of invention in the mechanical arts, they should not peremptorily throw aside as harmful or dangerous the more recent accumulations of knowledge that are not yet adjusted to mediæval creeds. In spite of all opposition or condemnation the real truth will be finally accepted. Those who incline to receive it graciously will obtain the largest benefit.

Shall the latest discoveries in science be flaunted from the pulpit? Most people are mentally unprepared for the consideration of facts which have not taken their fixed place in encyclopedia. Religion, essentially conservative, is expected to abide in trustworthy conditions. It will exert a salutary influence on the mental processes by refraining from the utterance of disturbing or alarming statements before their relations to general truth have been accurately determined. The pulpit is not an arena. It is to present and apply indisputable truth. Every preacher ought to be a student. Some may be original discoverers, like McCook, whose work on spiders is accepted by advanced scholars, but usually the Gospel herald will find all his energies engaged to persuade his hearers to appropriate those religious principles, natural and supernatural, which are fully established. If it is not his business to teach science in the sense usually accepted, neither

\* *First Principles*, pp. 17, 23, 90.† *Ibid.*, p. 100.‡ *Ibid.*, p. 104.



is it his duty to preach against it. In either case he is likely to expose his ignorance and alienate scholarship from the Church. The affirmations of science, while often in conflict with certain conceptions or interpretations of the Scriptures, are not necessarily contrary to the germinal truths of the Bible. It must ever be kept in mind that the processes and criteria of Aryan and Semitic thinking are somewhat different. The former is philosophical, analytic, practical; the other, intuitive, sentimental, susceptible. A modern student comprehends with difficulty the Hebrew's conception of natural phenomena. An Israelite, keenly sensitive to external influences, would jot down impressions just as they occurred at the instant. The response of his soul, as of a clear-toned bell, was so sweet and apt that it would be at once accepted as an exact, complete, and permanent expression of truth. His descriptions and interpretations of personal impressions were so distinct, vivid, and ingenious that they came finally to be regarded as historical verities. While listening to the voices of nature he was little inclined to perplex himself with unpoetical reflections. Quick to respond to divine impulse, the Semitic mind, which produced the whole of both the Old and the New Testaments, has become the channel by which faith and religious feeling are conveyed throughout the world.

As spiritual sensation transcends material nature, its impressions must be recorded in figurative terms. An unknown God, or rather a God who will never be fully known, must be described, as far as Deity is so conceivable, by expressions that can be grasped and understood. If a revelation of the supernatural is limited to precise and exhaustive mathematical statements confusion and contradiction are inevitable. The existence of the absolute will be flatly rejected. Thus the astronomer Lalande definitely asserted "that he had swept the entire heavens with his telescope and found no God there." Many great thinkers are incapable of using metaphor. Hence Moses is criticised by those who are unable to comprehend the form of his work. Hebrew speech is a gal-

lery of tropes and pictures without which faith cannot be depicted. Too often even admiring believers look only at the picture, as if it were all the author meant to present. Romanes\* remarks that preconceived ideas on the matter of inspiration have prevented a true interpretation of the first chapters in Genesis, which were poetically written. Surely this view of the form and purport of the Bible literature need not be regarded as shocking and impious when the most strictly orthodox have abandoned the opinion, once universally held, that the universe was created from nothing in six actual days of twenty-four hours each. While the traditional conceptions of revelation were accepted by the Israelite, to him there was always something beyond the historical presentation. Every incident contained its moral truth which inspired him with courage and patience in the conflict of existence. Moses and the prophets were far more to him than bare chroniclers. Ideal conditions assumed historical form to be subsequently realized. Modern mind is not so likely to misconstrue the book of Revelation as the book of Genesis, but the first and last chapters of the Bible are identical in purpose. With this understanding preachers of the inspired word will not worry or stultify themselves in the attempt to harmonize apparent discrepancies or account for inexplicable or omitted details. Better plunge into the depths for the pearls than to flounder in the seaweed near the surface. While the Bible contains essential truth, and as may be firmly believed is in harmony with all truth as it is discovered, it certainly does not record all the conditions on which truth will be apprehended or applied. If the sacred book is handled in the same temper in which it was composed it will appear so apt and comprehensive that it may be confidently received as infallible in principle, if not exact and specific in detail. It is invariably reconciled to the truth to which it is given to bear witness.

Reverent scholarship of every age subserves the same purpose for which the Holy Bible was inspired. Science, like

\* *Thoughts on Religion*, p. 140.

the word, is hostile to fetichism, idolatry, or any theology that conceives of contending deities in a limited realm, as valley or hill, sickness or the chase, war or love. Modern research stringently demands uniformity of law in the universe, which is only another way of asserting the Bible truth that there is one God who created the heavens and the earth. "Magnetism, heat, light, etc., which were a while since spoken of as so many distinct imponderables, physicists are now beginning to regard as different manifestations of some one universal force.\* "The creation is genetically one."† Recent discoveries in the material world, achieved under the inductive system of thought, may serve to bring out and not to blur the impression which an inspired book has authoritatively implanted. Happy are they who are willing that modern knowledge, acquired by intense personal application, unprejudiced investigation, and even mental pain, should throw fresh light on the spiritual verities. "The only real question is, what may nature further teach science, and what more may faith learn from the science which nature is teaching new truth."‡ When believers came to understand more fully what research in astronomy and geology had demonstrated it was seen that the declarations of the inspired record conveyed a larger meaning. Thus the methods and extent of the creative process have been more specifically described in terms of modern philosophy.

The study of biology, the latest development of organized science, has caused much perturbation in certain circles of theological teaching. It need occasion no alarm, though some sincere people may be somewhat jostled in being adjusted to the new position. There are many earnest Christian believers in the ranks of the evolutionists. Henry Drummond declares that the development dictum is the most satisfactory statement yet made on the processes of existence. Evidently it is more prudent to await further light than to dispute incontrovertible facts. Theologians have so long accustomed

\* Spencer, *First Principles*, pp. 42, 43.

† Newman Smyth, *Through Science to Faith*, p. 12.

‡ Newman Smyth, *The Place of Death in Evolution*, p. 63.

themselves to a machine theory of creation that it is quite different for them to recognize in Genesis any other than a literalistic, precise, exhaustive account of the beginning, and that the end of it. The most important purpose of the record, all must admit, is not to chronicle the origin of man, but to describe his nature and show his relative position in the universe. If evolution leads to the conclusion that man reached his present state through progressive steps rather than by a momentary act of divine power, supernatural interposition is not denied and man is not necessarily degraded, or robbed of his spirituality. "Instead of abolishing a creative hand, evolution demands it."\* No doubt some one will be tempted to facetiously reply that Darwin and his disciples may be willing to grant that they have descended from an ape, but high-minded Christians can never be content with such ignoble ancestry. Is man really degraded because in the long history of his race career it appears that he was of lowly origin? The modern Englishman delightfully tells the story of his ancestor, the hideous, uncouth Briton of less than fifteen hundred years ago. Darwin expresses his astonishment on seeing a party of Fuegians for the first time, and confesses that he would as soon be descended from an heroic little monkey as from an indecent, cruel savage.† When the Bible declares that the human body was made out of the dust of the ground it is only another way of saying that his physical frame is composed of elements, directly or indirectly, derived from air, water, and vegetable or mineral matter, much of which has been converted for his purpose by other animals. Does it matter whence we come if we are surely going on to God? When the divine agency is interposed to animate and sanctify these lumps of clay as is asserted in the words, the Lord God "breathed into his nostrils the breath of life,"‡ the dignity of human existence is distinctly described and positively allowed. No disciple of modern evolution will pick a quarrel on that score. Courtney is thus quoted by Pro-

\* Drummond, *Ascent of Man*, p. 329.

† *Descent of Man*, p. 643, T. Y. Crowell & Co. edition.

‡ Gen. ii, 7.

fessor King:\* "I was an anthropoid once, a mollusk, an ascidian, a bit of protoplasm; but whether by chance or providence, I am not now. When I was an ape I thought as an ape, I acted as an ape, I lived as an ape; but when I became a man I put away apish things. Man's moral nature is what it is, not what it was."

Nature in the light of evolutionary philosophy at first blush may seem to be immoral. Must all except the fittest to survive perish without pity? Is the divine nature so harsh? Science cannot enunciate a moral theory of the universe. The microscope has not been adjusted to display mental emotions. In view of what the Roentgen rays reveal, it cannot be foretold what light science may yet throw on social and individual relationships. Drummond has suggested a "missing factor in current theories," termed by him "the struggle for the life of others." If the problem is still dark and painfully mysterious we must not hide our eyes from the fact. The deists of a former century charged the preachers of biblical theism with describing God as a cruel savage. Bishop Butler, who also said, "I design the search after truth as the business of my life," showed in his masterly *Analogy*, which has not yet been superseded, that the same objection could be raised against the operations of the nature in which his opponents professed belief.† This inexplicable condition is frankly recognized in 2 Thess. ii, 7, 8, and following: "The mystery of lawlessness doth already work: only there is one that restraineth now, until he be taken out of the way. And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth." In the Christian's protest against wrong he may well utilize the labors of those who, though perhaps not in avowed sympathy with him, aid in determining the immutable laws which govern the world, and cannot be ignored without penalty. "A man that hath set at naught Moses' law dieth without compassion."‡

\* *Reconstruction in Theology*, pp. 87, 88.

† "Butler might have written a much better treatise had he known about evolution as the general law of nature."—Romanes, *Thoughts on Religion*, p. 182, note.

‡ Heb. x, 28.

Moses was supernaturally wise in outlining moral truth which subsequent investigations by science and faith are constantly developing in detail and applying to the practice of the hour.

According to the philosophy of Hegel, heretofore mentioned as allowed second place in the rank of current thinkers, nature manifests itself in a contention of opposing forces. Thus possible degeneration is a necessary feature in the evolutionary process. Something must be cast off to make room for that which has the better right to be. This condition is spiritually portrayed in the story of the fall. Liability to degeneration does not necessitate degeneracy. Temptation is an essential condition of moral development. "There is a sense in which we may regard the loss of paradise as in itself the beginning of the rise of man."\* Waste and decay may be important and salutary provisions for gain and improvement. Paul repeatedly exhorts the saints to "put off the old man with his doings."† Science recognizes and depicts depravity. It may deal only with the material phases of the fact, but it gives timely warning of what may be expected.

If Darwinism does not so far contemplate a spiritual conformation, it does not deny that it is possible. The suggestion that man may become an angel is made more plausible. True, it has been thought that transference to the celestial state consists in an instantaneous act, while the development principle implies a gradual process that may be described and to some extent understood. Is the work of God belittled by an effort to investigate and explain it? Professor Asa Gray thus quotes some writer: "It is a singular fact that when we can find how anything is done our first conclusion seems to be that God did not do it." Romanes‡ more gracefully expresses the same thought: "Whether tacitly or expressed, it has always been assumed by both sides in the controversy between science and religion that as soon as this,

\* Fiske, *Through Nature to God*, p. 7.

† *Thoughts on Religion*, pp. 128, 129.

‡ Eph. iv, 22; Col. iii, 9.



that, and the other phenomenon has been explained by means of a natural causation it has thereupon ceased to be ascribable ('directly'—*Editor Gore*) to God."

"The new creation" is demanded by the argument of science. Men must be transformed, naturally or supernaturally it matters not, but only through the gracious intervention of divine power. Dr. Vandyke affirms that evolution "looks forward to the discovery of an Incarnation which shall be at once the crown and the completion of the process."\* Evolution, instead of destroying the hope of immortality, when rightly understood, presupposes an argument for the indefinite continuance and improvement of life. Drummond, in his *Ascent of Man*, says: "Evolution has done for time what astronomy did for space." Mother earth is much older than some have believed. Cycles of ages are necessary to account for the changes and differences that appear. A scientific view of eternity, if such is possible, only aids the human mind in its reverence for Him who "of old laid the foundations of the earth."† After looking backward and now forward we have the right to anticipate further transformations approaching the perfection of the divine image as contemplated in John's First Epistle.‡ "Life tends toward perfection. The personal will to live is an argument for immortality. The body seems to have reached its development. Mind and soul continue to evolve."§

The longings of faith are always outside and in advance of the objects of knowledge. Religious aspiration constantly reaches forth into an unseen beyond which by the advance of science moves farther and farther away. Learning, instead of dispelling mystery, only multiplies the unsolved problems which pious minds, however much perplexed, may regard with humble confidence. Without painful study life would lose much of its zest. It is ordained by sweat of mind man shall eat the spiritual bread which conditions eternal life. We cannot surmise what human search will next disclose, but

\* *The Gospel for an Age of Doubt*, p. 115.

† Psa. cii, 25.

‡ Chap. iii, 2.

§ *The Gospel for an Age of Doubt*, p. 115.

we are assured that it will be what sanctified hope has long anticipated and true faith has already seized. Thus prophecy moved by the Holy Ghost is "as a lamp shining in a dark place."\* It is not to be expected that all the difficulties which confront evangelical belief, in consequence of recent discoveries in science, will be at once removed. The story of evolution is itself a development, and is related with all the imperfections of human mind. Each investigator must repeatedly revise his own work. Knowledge grows in spite of differences and disagreements among biologists. There has been much advance since Darwin, Wallace, and Haeckel. That the last word will never be spoken is an oft-reiterated principle of modern science.

No doubt many questions can be raised that the suggestions of this article do not answer. It is submitted on the theory that it is better to be friendly than to appear hostile to scientific progress. It is unwise to adopt a form of argument which, if the contrary is proved, leaves no standing ground. There is nothing to dread from scholarship. Truth is always kind. Let theologians keep step with the procession rather than expose themselves to the danger of being run over. What science plainly reveals may be promptly embraced and utilized.

\* 2 Pet. i, 19-21.

*John Poucher*

ART. II.—OBJECTIVE AND SUBJECTIVE: A STUDY  
IN PAULINISM.

OUR present preaching and thinking do not emphasize the pardon of sin as did our fathers, as did St. Paul, as did Jesus Christ. At least in many quarters there appears a tendency to ignore if not to deny the fundamental truth of justification by faith alone. For instance, Dr. McGiffert represents Paul's doctrine of salvation to be this, that "Christ saves a man by entering and taking up his abode within him." "Another man . . . might have believed that . . . in virtue of a merely substitutionary sacrifice of Christ [God] could pronounce a sinful man righteous and grant him life, but Paul could not." "Christ had redeemed him by making him completely one with himself." "Thus the righteousness of God, or the righteousness of faith, of which Paul has so much to say, is not primarily, as he uses it, a forensic or legal term, but stands for a real thing, the actual divine righteousness or righteous nature which man receives from God when he receives God's spirit."<sup>\*</sup>

Here is a confusion of things that differ, the objective and subjective aspects of salvation, pardon, and renewal.

I now proceed, in a positive rather than a polemical spirit, to investigate the relation of these two sides of salvation in the teaching of Paul. The gist of the question is this: Is there a subjective element in justification, or is that entirely objective, essentially the pardon of sin and the restoration of the sinner to a right relation with God, revealed in consciousness by the witness of the Spirit? Moreover, how does Paul connect the new life with justification? Is it the ground of justification, or the direct fruit, or the concomitant of it?

In this discussion I use the term "new life" as wider and more accurate than our usual theological term "sanctification." In theology, the term sanctification has been broad-

<sup>\*</sup> *A History of Christianity in the Apostolic Age*, pp. 129, 130, 131, 143.

ened out to signify the whole process of renewal, beginning in regeneration, running through the development of Christian character, and culminating in the glory of conformity to the image of God's Son. But in the New Testament sanctification is more specific, signifying consecration. I therefore use the term new life rather than sanctification, to cover the whole process of renewal and development.

#### PAUL'S DOCTRINE OF JUSTIFICATION.

That Paul should have more to say than any other New Testament writer touching righteousness or justification is the natural result of his Pharisaic education and life. Pharisaic theology centered in the great conception of righteousness, that is, a right relation to God, conditioned upon the fulfillment of the law. The Pharisees thought of the law not as a system of sacrifices manifesting divine grace (as in the Epistle to the Hebrews), but as a system of moral and ritual precepts, strict obedience to which merited divine favor and constituted righteousness. This conception of righteousness pervades all Paul's thinking. But his religious experience taught him that the Pharisaic conception of the means of attaining righteousness was perverted. After the most strenuous efforts to attain righteousness in the legal way of doing and deserving Paul found himself bitterly conscious of the intolerable bondage of sin. In reading the immortal seventh of Romans we readily perceive that Paul stood far in advance of the average Pharisee, with the latter's externalism and hypocrisy. Paul was intensely real. To him righteousness was essentially a matter of the inner principles, choices, motives. To such a man the law was a pedagogue, leading him to Christ. Out of a keen sense of need he gladly laid hold of the grace of that Saviour who appeared to him on the way to Damascus, found peace in the assurance of forgiveness, and secured power for the higher life in the new creation by the Holy Spirit. Long had been the painful preparation, but sudden was the glorious conversion at the last. The significance to Paul of that blessed experience cannot be overesti-

mated. The main principles of his theology were henceforth present to his mind. He had looked upon the exact fulfillment of legal requirements, in their innermost stringency, as the only way to a right relation to God, righteousness, and had failed to attain what he sought. Now, however, by simple, self-abandoning trust upon Jesus Christ as Messiah and Saviour, he had found peace through his grace, apart from works of the law. Hence to Paul Christianity must mean not simply a new ideal and a new power of life, but specifically a system of pure grace—a way of salvation by simple faith, as contrasted with the Pharisaic conception of salvation by human doing and deserving. Pharisaism gave Paul the clear-cut conception of righteousness, that is, a right relation to God, a relation of acceptance with God, and his own religious experience gave him the conception of righteousness by grace, through faith.

The doctrine of justification, or righteousness, by faith and by faith alone, is rightly recognized as Paul's most characteristic doctrine. To him the *summum bonum* is evangelical righteousness (*δικαιοσύνη*), a right relation to God attained through faith. It is true that Paul does not always use the word righteousness (*δικαιοσύνη*) in the sense of this gracious relation of pardon. Not infrequently in his epistles, as in the rest of the New Testament, the term righteousness signifies right conduct and character. But the burning question is this: What do the terms *righteousness* (*δικαιοσύνη*), *justification* (*δικαίωσις*), *to justify* (*δικαιόω*) mean in the passages which describe the way of salvation? Do they express the idea of making righteous, subjectively; or of declaring and treating as righteous, objectively—*justum facere*, or *justum habere*?

The Roman Catholic theology, and some Protestant theologians, consider these terms as involving a subjective state. As Trent puts it, "Justification is not only the pardon of sins, but is also the sanctification and renewal of the inner man by the voluntary reception of grace." This view has been adopted in the supposed interest of holiness, as against antino-

mianism. The Protestant view makes justification an imputed righteousness, which logically precedes the imparted, and considers the act of justification as essentially the act of pardon, in which God graciously treats man as if he had never sinned and had always done his duty, accepting him into right relation to himself. That this conception was not originated at the Reformation is evident from sporadic expressions of earlier interpreters of Paul, as witness those memorable words of Bernard of Clairvaux: "Not to sin is God's righteousness; the merciful remission of God is the righteousness of man." This is an essentially objective conception—the conception not of a subjective change in man's attitude of thought and feeling toward God, but of an actual change in the relation of God to man and of man to God. Now which is Paul's view?

The history of the *usus loquendi* starts us right in this investigation, for Paul did not invent new terms but employed such as had long been in use with quite definite meanings. The verb *to justify* (δικαίω) in classical Greek always means something other than to make just or righteous, subjectively. With the accusative of a thing, it means to think a thing right; with the accusative of a person, to treat justly, and often in the specific sense to condemn or punish. The LXX usage is of greater significance for New Testament usage. There we find the verb δικαίω used to translate צדק, the Hiphil, and צדק, the Piel of צדק, to be just, in the forensic sense of declaring or recognizing as righteous. This justification is either the recognition of the actual innocence and righteousness of an accused person (*justificatio justī*, δικαιοῦν τὸν δίκαιον, Dent. xxv, 1) or it is the pardon of the guilty (*justificatio injustī*, δικαιοῦν τὸν ἀδίκον, Exod. xxiii, 7). The latter is forbidden to ordinary judges. But in all government such prerogative of pardon may be reserved for the sovereign, and may be exercised on adequate grounds. This latter is really the New Testament usage. There is only one passage in the whole Old Testament in which צדק is used in other than the forensic sense, namely, Dan. xii, 3, and there the sense is uncertain, and the LXX does not translate by δικαίω, but



paraphrases. Moreover, although the LXX uses *δικαιόω* to translate other Hebrew words, it uses it only in a judicial or semijudicial sense.

This forensic sense of *δικαιόω* goes over into the New Testament, and in its twofold aspect. In the sense of the justification of the just, it is used of the final judgment of men according to conduct and character (Matt. xii, 36, 37; Rom. ii, 12, 13). In the sense of a gracious pardon of the guilty, we find it in our Lord's words in Luke xviii, 14. The publican, deeply conscious of guilt, had humbly sued for divine mercy. And Christ declares, "This man went down to his house justified (*δεδικαιωμένος*) rather than the other." This passage proves that although the conception of justification received its fullest treatment from Paul it did not originate with him.

The characteristic Pauline use of *δικαιόω* is forensic, in the sense of the pardon of the guilty. That the use is forensic is evident from the passages in which Paul speaks of righteousness "before God" or "in the presence of God," suggesting the idea of a court of justice and pleading before a judge (Rom. ii, 13; iii, 19, 20). In Rom. viii, 23 ("who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that shall condemn?"), the forensic sense of *δικαιῶν* is evident from the antithesis with *ἐγκαλέσει*, which is a technical term for an accusation in a court of justice. In Rom. iv, 5-8, Paul makes the justifying of the ungodly and the imputation of righteousness synonymous with the nonimputation and remission of sin. In Acts xiii, 38, 39, Paul identifies justification with the pardon of sin. There is no passage in the New Testament in which *δικαιόω* departs from the objective forensic sense.

The evangelical use of the term is based on the forensic. The strictly forensic sense of the term is certainly to be qualified, else there were no pardon. The forensic use of itself knows nothing of pardon, knows only guilt or innocence. Hence arise both the Roman and the Calvinistic extremes of the doctrine, both demanding that the justification involve

the recognition of real righteousness, either through the infusion of divine grace or through the imputation of the active righteousness of Christ. But neither position is tenable exegetically, for justification is synonymous with the *pardon* of sins, as we have just seen; and all such views ignore the fatherhood of God. The evangelical use of *δικαίω* is, then, although based on the forensic, peculiar in that it adds the supreme conception of the *grace* of God. The Judge is at the same time the Father. Mercy tempers justice. The great atonement, provided by the love of God, lays the foundation for the gracious pardon. We are "justified freely (*δωρεάν*) by his grace through the redemption that is in Christ Jesus" (Rom. iii, 24). Here is the Gospel of grace. Here is salvation by free gift. Here is the justification of the unjust. Here is the pardon of sin. Throughout the New Testament the conception of *δικαίω* is and abides objective and essentially forensic. Justification is not, as Schleiermacher, for instance, held, merely God's removal of our consciousness of guilt through our subjective union with Christ and the consequent victory over sin. In Rom. iii, 23, it is not our own approval but the divine approval (*δόξης*) that we lack through sin. The demand which justification meets is not primarily that of our conscience, but of the law and nature of God. That demand is met by redemption through propitiation. And the gracious result is the free remission of sin and the acceptance of the believer as righteous (Rom. iii, 21-26).

So much in brief for *δικαίω*. Now, as for *δικαιοσύνη* (justification or righteousness), in the passages which describe the way of salvation, the way to peace with God, the word indicates *the result of the gracious act of δικαίωσης*, justification, in the objective sense of pardon. It is the right relation to God into which the divine act of justification (*δικαίωσις*) introduces the sinner, on condition of faith in Jesus Christ, on the basis of the expiatory work of Christ. In Rom. iv, 4, 5, Paul declares "To him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness."

It is somewhat startling to put over against so clear and emphatic a statement of objective justification Dr. McGiffert's dictum that Paul could not have believed that God "in virtue of a merely substitutionary sacrifice of Christ could pronounce a sinful man righteous and grant him life" (p. 130). Compare Rom. x, 3, 4; 2 Cor. v, 21. In the latter passage we have an unmistakably objective conception. "Him who knew no sin he made to be sin on our behalf; that we might become the righteousness of God in him." Christ was not made subjectively a sinner; and the righteousness of the sinner is, in this parallel, not subjective. Christ suffered as though he were a sinner, in order that we might be accepted of God as though we were personally righteous. The idea is evidently not that of subjective renewal but that of objective pardon. To misunderstand this conception is to misunderstand Paulinism at its center and to cut the nerve of Pauline theology. For with Paul there is tremendous emphasis on the thought of the *free gift* in pardon. That is to say, the verdict of pardon is not what the sinner deserved, but is the result of divine grace (Rom. iii, 24; iv, 4, 5). God "justifies the ungodly."

The ground of justification, in Paul's teaching, cannot then be *sanctification*, the new life. Justification is not a process of salvation wherein grace is infused into us, making us inherently righteous and *so* acceptable to God. We are not justified in proportion to our sanctification. In Rom. iv, 4, 5, Paul negatives any such view, for he declares that the act of justification takes place upon the man who is so far from having inherent righteousness, goodness, or merit that he boldly calls him even "ungodly," supposing the extremist case. Was it on the basis of his own righteousness, even graciously infused, his subjective union with Christ, that Paul found peace with God? Nay, verily. But when Paul despaired of the attainment of personal righteousness and simply trusted God's free grace in Christ, then sin was pardoned, the witness of the Spirit came, and he had peace with God, "being justified by faith." Any confusion of justifica-

tion with holiness is inconsistent with many passages in Paul's writings, and with that clear and joyous assurance of acceptance with God which is so prominent an article in Paul's creed. How can I be sure of my present acceptance with God if that acceptance is conditioned upon my holiness, knowing, as I do, how imperfect that holiness is? Neither is it Pauline to find the ground of justification in faith as the root of the new life in Christ Jesus. Schleiermacher, Ritschl, and many of our own time represent God as justifying the sinner in view of the holiness foreseen as the fruit of his faith. It is essentially the same view to speak of Christ apprehended by faith and dwelling in the heart as the ground of justification. Christ *in us* is certainly the source and principle of our subjective Christian life (Rom. vi). But Christ *for us* is the ground of our justification. In Rom. iii, 23, 24, we see clearly that redemption through propitiation, involving the shedding of the blood of the Redeemer, is the objective and gracious ground of justification. Such views as the above are not Pauline. They lessen the Pauline emphasis on the principle of free grace in justification; they confuse justification and the new life; they lead us back into a modification of that very legalism from which it was Paul's mission to free the Church, and they are not based in a thoroughly scientific exegesis. In Romans Paul does not treat of faith and union with Christ as the root principle of the subjective Christian life (chap. vi) until he has completed his treatment of justification. And throughout he represents the ground of our acceptance with God, that is, our justification, as something outside of ourselves, namely, Jesus Christ and his atoning death (Acts xiii, 39; Rom. iii, 24; v, 9; 2 Cor. v, 21).

The relation of *faith* to justification is not that of ground, but *condition*—faith as receptive of divine grace in Christ. In Rom. i, 17, Paul teaches us that righteousness is conditioned on (*ἐκ*) faith, and that the revelation of this gracious fact is made in order to produce faith (*εἰς*) in those who hear this divine evangel. Compare Rom. iv, 11; v, 1. In Phil. iii, 9, the expressions are very clear: "Not having a righteous-

ness of mine own, even that which is of the law (conditioned on the fulfillment of the law, *ἐκ*), but that which is through faith in Christ, the righteousness which is of God by faith (upon condition of faith, *ἐπι*).” Paul, indeed, goes so far as to say that faith is reckoned by God for righteousness (Rom. iv, 5), meaning evidently that on condition of faith a sinner is accepted of God as if personally righteous, not because faith is meritorious, but because it is receptive of Jesus Christ and the merit of his great sacrifice. The expression is one which deliberately magnifies the grace of God, for faith is the very antithesis of work or merit (Rom. iii, 27; Eph. ii, 8, 9). These are but sample passages out of a multitude which teach that faith is not one work in contrast to the many works of the law, but the antithesis of all human effort by works of ritual or moral law to merit God’s favor and so work out righteousness for one’s self. Faith gives up the hopeless task and trusts the grace of God in Christ (Rom. iv, 4, 5, “worketh not”). In Paul faith is self-renunciation and self-commitment to Jesus Christ for salvation. The essence of faith (*πίστις*) is *trust*; specifically, a trust which goes out to (*εἰς*), rests upon (*ἐπὶ*), and lives and moves and has its being in (*ἐν*) Jesus Christ, in view of the salvation provided in him.

From this point of view we may humbly venture to answer, tentatively at least, the question *why faith is the appointed condition of salvation*. The appointment is not arbitrary. While faith does not merit salvation, yet faith is the one right thing in the case. Faith is essentially receptivity, trust, reliance, and this is the only proper attitude of the sinner toward God and his grace revealed in Jesus Christ—a sense of need, penitence for sin, readiness to receive the free gift of pardon, trust in the mercy of God.

We may conclude from even the few lines of thought which we have followed, and the few sample passages which we have considered, that the fundamental thought in Paul’s whole doctrine of justification is that of the divine love, in the aspect of unmerited favor to the guilty, pardoning the sinner and bringing him into right relation to God solely in view of

the propitiation in Jesus Christ. And this truth Paul constantly places in the sharpest antithesis to the legal conception that man is accepted in virtue of anything which he is or does. He nowhere represents justification as in any sense a subjective state, the gracious reception of qualities or character which God then recognizes as righteous. For, as Paul argues in Rom. xi, 6, "If it is by grace, it is no more of works: otherwise grace is no more grace."

Justification is objective, forensic, a judicial sentence pardoning the sinner and accepting him as righteous. But this form of representation sounds too cold to exhaust the glorious warmth of divine grace. Paul represents God not only as the Judge, but as the Father. Hence his doctrine of adoption. Adoption (*υιοθεσία*) is, as righteousness or justification, a judicial term, signifying the legal adoption of a child into a family. It denotes a change in objective relation, not in subjective character. Adoption, then, is not really another blessing coordinate with justification, but is a more tender way of stating the essential principle of justification—the free grace of God in receiving guilty man into a true relation to himself. Childhood, in the theology of John, is not synonymous with sonship in the theology of Paul. The former is subjective, through regeneration; the latter objective, through adoption.

But now, if justification and adoption are objective, an actual remission of penalty on God's part and reception of the sinner into a blessed relation of acceptance with God, how am I to know that I am thus pardoned and accepted? Here enters Paul's doctrine of assurance. Paul by no means identifies or confuses assurance with justification or adoption, but rather teaches a divinely imparted subjective assurance of the objective fact of justification and adoption. As adoption is but another representation of the same transaction as justification, the witness of the Spirit to adoption is practically a witness to justification. The result is a glad and peaceful assurance of being right with God, and a hopeful confidence in the final inheritance which sonship implies (Gal. iv, 6, 7; Rom. viii, 15, 16; Eph. i, 13, 14).



The practical value of this great, though too often obscured, truth of the objectivity of the conception of justification and adoption must be reiterated. Any theory of salvation which in any degree mixes a subjective element with the objective conception of free grace pardoning sin and accepting the sinner for Christ's sake alone, tends to dim the glory of the present assurance of pardon and adoption. A direct witness of the Spirit to that which is subjective to me is unnecessary and will not be looked for. If justification is in any sense subjective I must look only for the indirect witness in my own feelings, dispositions, character, conduct; and, as these are at the best defective, I must forever doubt and hesitate. But in Paul's theology my ground of acceptance is in the perfect atoning work of my Saviour, justification is an actual forgiveness of sins on the part of God, the witness of the Spirit is a blessed experience, and I have a settled peace with God (Rom. iii, 28; v, 1).

#### PAUL'S DOCTRINE OF THE NEW LIFE.

So far for Paul's teaching as to the objective aspect of salvation. But there is another side. Ethical interests would go by the board and Christ would be the minister of sin, if salvation meant only forgiveness and did not imply a new life. The ultimate test of every religion is ethical. Does it promote the highest life of the individual and of the community? Christianity has this power. Paul has this teaching. In Paulinism there is no divorce of religion and morality, but a most definite conception of a real, subjective change, a real renewal in thought, feeling, will, a real personal life and character, in which a real, though imperfect, personal righteousness is developed. Paul abhors antinomianism and repudiates it as an illegitimate conclusion from his doctrine of free grace (Rom. vi, 1). But how does he meet this dangerous perversion of the truth of justification by faith? By the doctrine of a *new life* with its own new tendencies, instincts, and ends, turned away from sin to God. "We who died to sin, how shall we any longer live therein?" (Rom. vi, 2.)

And throughout this passage Paul proceeds to depict this new life as a life of such vital fellowship with Christ that he copies in his subjective experience the death of Christ to sin and the resurrection of Christ into a life apart from sin. This same thought is expressed in Gal. ii, 20; Col. ii, 20-iii, 4. The very characteristic of this new life is sanctification (*ἁγιασμός*), in the proper sense of separation from sin and consecration to God (2 Thess. ii, 13; 1 Cor. i, 2).

Now, *how is this new life originated*, according to Paul's teaching?

An attractive view here is that which sees the new life originating in faith, or in justification by faith, developed psychologically, through the sense of gratitude for the love of God manifested in forgiveness. There is, doubtless, a place for this conception in our theology. In the development of the subjective Christian life in righteousness and love the Holy Spirit certainly makes large use of such motives. But Paul does not regard the production of the new life as so accomplished, but rather as accomplished by a definite act of grace, conditioned, indeed, as is justification, on faith. It is true that Ritschl uses Rom. i, 17 ("the just shall live by faith," *ἐκ πίστεως ζήσεται*) in proof of this view. But there is nothing whatever in the context to indicate that the statement refers to faith as the root principle of the subjective Christian life. The connection leads us rather to understand it of acquittal in the final judgment and the consequent life of glory. If Paul thought of the new life as the fruit of faith or of justification by faith Rom. vi would be in closer connection with Rom. v. But, as it is, in Rom. vi Paul seems quite conscious that he is entering upon a new subject; and in that chapter he connects the new subjective life not with faith or justification, directly, but with fellowship with Christ. And in Gal. v, 22, the virtues of the Christian life are the fruit not of faith but of the Spirit. Faith is, indeed, the appropriate condition of this fellowship with Christ, and so of this new life, for it is the outgoing of the whole heart to Jesus Christ in trustful self-abandonment to him. Paul, however,

prefers to emphasize the direct divine operation in the production of the new life. The idea of regeneration is not in Paul, as in John, the characteristic representation of the great renewal. This form of representation occurs in Titus iii, 5-7. But the characteristic representation in Paul is that of the new man or the new creation (*καινὸς ἄνθρωπος, καὶνὴ κτίσις*). In Eph. iv, 22-24, the reference to God as Creator seems to imply that the great renewal is but the restoration of the divine image marred through sin, the restoration of the original subjective harmony between man and God. The following passages contain similar representations: Eph. ii, 10; Gal. vi, 15; 2 Cor. v, 17. And that Paul regards the Holy Spirit as the agent in this renewal is evident in such passages as Titus iii, 5; Rom. vii, 6; Gal. v, 25. The Holy Spirit is, in Paul's teaching, the moving force in the Christian life. To say nothing of prevenient grace, it is he who enters the heart, opened by faith, and touches the inner springs of action, sweetens the hidden fountains, turns the flowing currents of the soul to God. It is he who thus renews, regenerates, re-creates. It is he who develops the Christian character in the blessed union of the believer with Christ. Richly suggestive is the passage Rom. viii, 9, 10. Here to "have the Spirit of Christ" and to have "Christ in you" are synonymous. Why? Because the indwelling Spirit mediates the indwelling of Christ, taking of the things of Christ and showing them unto us. The indwelling of the Spirit and the indwelling of Christ are indistinguishable to consciousness, for, as Bruce finely puts it, "the Spirit is the *alter ego* of the Lord."

#### THE RELATION OF JUSTIFICATION AND THE NEW LIFE.

We are now prepared to understand the true relation in thought of justification and the new life, the objective and the subjective sides of salvation.

Man is not justified in proportion as he is subjectively renewed. To so teach is to keep the poor sinner, conscious of guilt, ever hesitating, dependent either on his own moods or

on the sacraments of the Church, lacking the peace and assurance of typical New Testament experience. Nor is the new life, however intimately it is conditioned upon faith, merely the psychological development of faith. It is a diviner thing than that. Rather is justification an actual forgiveness of sins, an objective act of God's free grace, on the ground of the merits of Christ, on condition of a self-abandoning trust which goes out toward and rests down upon the personal Saviour for pardon. Of the new saved relation to God witness is borne to our consciousness directly by the Spirit of God, indirectly by our own spirit. And the new subjective life of consecration of love to God and man, of holy service, is produced by the direct action of the Holy Spirit, creating the man anew in Christ Jesus, and is then developed by the same divine agent, teaching, guiding, quickening him continually in the fellowship of Jesus—all on condition of faith, which opens the heart to the Holy Spirit. Faith in Christ, a personal trust in the personal Saviour, is thus the link that unites the objective and the subjective, for it is at once the condition of the new attitude of God to the man in justification and of the new attitude of the man to God in the subjective life of fellowship with God in Christ. Upon the same faith that secures justification, the new life is produced by the Holy Spirit, in the blessed mystic union of the believer with the living Christ. It is impossible that the Spirit should fill the soul with the life of God while the sinner stands trembling before God. But when the penitent realizes forgiveness and adoption through the witness of the Spirit, then the Spirit fills him with the divine life and love by uniting him to the personal Saviour Jesus Christ in all the receptivities of his being. In point of time justification and renewal are contemporaneous. Paul knows no Christians who are not saints—not even the sadly imperfect church at Corinth. However undeveloped the new subjective life, it at least begins at justification. The close relation of the objective and the subjective is to be seen in Rom. viii, 1, 2. Here the freedom of the believer from condemnation is most

significantly connected with the new freedom from the dominion of sin and death. The faith on which pardon is conditioned is at the same time the condition of the new life of freedom (at least in principle) from sin. From the realization of this new life, with its happy deliverance from the old bondage, Paul reasons back to the right relation to Christ, in faith, in which there is no condemnation. The freedom is proof of the pardon. Hence he who has that freedom loses the sense of condemnation. The argument recalls Wesley's doctrine of the indirect witness of adoption. This much is evident from the passage, that no man dare continue cherishing hope of salvation through a divine act of grace, objective to him, who knows nothing of a divine work of grace, subjective to him. This Pauline conception of the relation of justification and the new life makes Jesus Christ, the personal, divine Saviour, central to our whole religious experience, for it is trust in him that brings to us both objective and subjective salvation (1 Cor. i, 30).

All this is familiar to the Christian heart as light to the eyes, as air to the lungs. Amid all minor changes in our theology, wrought by more scientific modern methods of criticism and exegesis, the great truths which are fundamental to the Christian system vindicate themselves afresh under the most candid and careful investigation. No one ever described more clearly than Mr. Wesley the nature of justification, and the distinction between it and sanctification, using that term as embracing the beginning and the development of the new life. "The one implies," to quote his well-known words, "what God does for us through his Son; the other, what he works in us by his Spirit. . . . The plain scriptural notion of justification is pardon, the forgiveness of sin."

I, for one, know no reason to abandon those statements. They are true to Paulinism and to Christian experience. I gladly admit that personal or subjective righteousness, of which the essence is love, is the highest thing in religion, "the greatest thing in the world." But it certainly is not Pauline, in order to exalt or glorify this subjective aspect of salvation,

to ignore the objective aspect. Love is the goal; but faith starts men on the way to love. Justification by faith is the glad message which brings peace to the guilty sinner. To confuse objective and subjective, justification and the new life, is to perplex the anxious inquirer after the way to the celestial city. He needs pardon first of all, and he gets that at the cross. Then comes the blessed witness of the Spirit, the new creation by the Spirit and the new life in the Spirit, a life of holy union with Jesus, developed here and now by the Holy Spirit through the truth of God and the discipline of providence, perfected at last in the consummation, where all believers become fully conformed to the image of God's Son, and objective and subjective are blended into one for evermore.

*J. H. Wallace* \_\_\_\_\_

### ART. III.—PASTORAL VISITING AND PULPIT STRENGTH.

THE Methodist ministry must magnify the pastoral office. Indeed, it is a question if the decadence of power so much remarked upon in recent years may not be attributed, in some part, to the lack of attention to the exercise of consecrated talents in the field of pastoral endeavor. There is danger of widespread delusion in the loud talk of the advocate of the so-called strong pulpit. It is assumed gratuitously that a strong pastor necessarily means a weak preacher. Other things are assumed, too, which ought never to have a place in the thought of a pure man. No embarrassment need be felt and no danger can threaten the wise minister in social relations because of the duties which house-to-house visitation entails. Of course, if he is bent only on social enjoyment for himself, and agreeable passing of heavy hours for his parishioners, he will soon discover that his reputation needs a guard. But if he is consecrated to the construction of a strong religious life in the community he will find the door of opportunity widest open at the threshold of the family circle.

If efficiency in the pastorate means insipid preaching in the pulpit it is yet to be supported by competent evidence. It will not do to say that the minister who calls often and on every family will become effeminate by reason of his failure to associate constantly with the manhood of his people, and that, furthermore, young men will be out of the range of the influence of the minister whom they see painfully struggling from doorstep to doorstep. Ridiculous as such inane sophistry is, there are many who present it for consideration as argument. At the Methodist Congress in St. Louis, a few years since, a sonorous doctor of divinity made an address which more than hinted such ideas. Whether it is uttered from platform or not it has taken hold of the young ministry to an alarming extent, and in deference to it many are confining themselves to the development of what they are pleased



to call "the art of virile preaching." The interesting question suggested by this condition centers in two points: First, what is pastoral visiting? Second, what is virile pulpit work?

Pastoral visiting is not what a great many strive to palm off in its stead. It is not making so many calls at stated intervals. It is not faithful remembrance of every family, representing rich and poor. It is not observing the form of Bible reading and prayer in every home. It is not affably winning the hearts of the family to him as a representative of the religious idea. Important and helpful as doing all this may be, and essential as it is, whether it is pastoral visiting or not depends on the purpose which actuates him who does it. That purpose must originate in the conviction that the all-important factor in character building is the religious idea. Wherever it is possible to place that idea in control of lives there is an opportunity which the wise pastor will be sure to improve. The history of the world is proof of the fact that the home is the real center of religious influence. If Christianity shall perpetuate itself its teachers must observe this evident fact. The mature and the innocent are alike open to our influence in the home. It is the one place where the sordid self-life of earth loses its grip and where the finer sentiments stir the holiest passions of the human soul. It is the place where the true minister of Christ may discover the real life of those whom God has appointed him to serve. The purpose impelling him to occupy this field is given power in the life of the prayerful preacher. From the secret place he may go to many a duty, strong and conquering, but to any work he may have to do he can go without prayer more safely than to this holy labor of impressing religion upon the family. He need not go with the stiffness of a false dignity, nor need he make his errand futile in a tactless offensiveness. But he must needs possess within his own soul the consciousness of divine favor, and feel the impulse of the Christ passion. To such a pastor the homes of humble poor and fortunate rich afford a most promising field, for he looks back of all environment and sees the immortal soul to which he is sent if there

is any meaning in the Gospel which he essays to preach. To him the ministry means more than an opportunity to mingle with refined people. He is commissioned to mold soul life, and pastoral visitation is only a means to that glorious end. In some quarters what is reported as pastoral visitation is certainly a source of effeminacy. There are places where it means a simpering greeting at the front entrance, a season of small talk in the parlor, a series of "O my!" "Is it possible?" "What can such people be thinking of?" "Were you at the opera last night?" "Wasn't Mrs. B. charmingly dressed at Mrs. R.'s reception?" "Church functions are so dull, don't you know?" "Good-bye; so glad you came." This, of course, is in the homes of the society people. In the occasional visit to the abode of poverty a patronizing sentence of sympathy and an assurance that the Lord will make up in heaven what he has seemingly denied the poor here are often the utmost of pastoral endeavor. John Wesley would have found an easy but sure way to relieve the Church of such a worker.

Pastoral visitation is the opportunity for the minister to learn the needs of his people and likewise to leave the ineffaceable influence of a holy life and soul passion. "O, you cannot do that in the homes of the rich," cries some one. And why not? The fact is, we have two neglected classes: the very rich and the very poor; and the rich are the more neglected. It is assumed that their wealth can buy all they need, but their soul need is the same as that which all humanity feels, and which no money can purchase. Wise tact will adjust the pastor's approach to his people, whatever their station; but the ultimate end of his mingling with his people will be the development of their spiritual life. So far from weakening his influence, this will strengthen it. It will stamp itself upon the home, and the youth will remember it in all years to come. It is the "society pastor" whose visitations are tiresome events to the young life of the parish, for the normal girl and boy know there is no reality in the hollow forms of the social pastorate. Indeed, there is no more excuse for that type of pastorate than there is a demand for that sort of

grocer, butcher, dry goods or millinery merchant. It is a business, not a social, door which opens to them. The homes are open to us solely to offer opportunity to wield an influence for righteousness, and to devote the hours put in at such work to mere social fellowship is to prostitute its opportunities to self-pleasure, and to open the door to a thousand dangers.

If I have succeeded in hinting at the meaning of pastoral visitation it will be profitable to inquire as to what is involved in "virile preaching," and to note the relation which real pastoral work sustains to it. In a word, it appears to me we may say "virile preaching" is that which attracts a large hearing and helps those whose attention it commands. To some this is sensational preaching. Far too many are ready to cry out in respect to the successful preacher, "Sensational! Sensational!" True, crowds may indicate sensationalism, but helpfulness is not a characteristic of that type of preaching. Attractive and helpful preaching cannot fail to grip the strongest thought of the community. It is the essential to permanence in the power of the Protestant Church. Where ritualistic forms prevail, and, as a consequence, a superstitious reverence for, and reliance upon, the Church as an organization takes the place of intelligent devotion, there is no demand for strong sermons. It will not do, however, to say, "Give the people the Gospel. If they do not come to hear it the responsibility is with them." The Gospel is the most popular theme in the field of human thought. It assumes to satisfy a universal human need; and if the condition to which it addresses itself really exists, and it is the full answer it professes to be, it need not beg for a hearing. Hence a mere knowledge of the general scope of the Gospel may lead to sermon efforts which present in stereotyped phrase the truths we have not preached until we have declared them in forms which demonstrate their fitness to every condition of life. In this view how broad is the scope of pulpit work! It is no longer the forum of debate on abstract questions concerning God, man, sin, redemption, character, virtue, and morality. It becomes rather the rostrum from which is pre-

sented the meaning of all these abstractions in relation to every variation of human experience. If the preacher fills this mission the virility of his service none will question. His message will mean something to the laborer without throwing dust clouds of anarchy and scattering seeds of silly sophistry as to sociology. It will mean something to the capitalist without encouraging the selfish assurance that complacently assumes a superiority over labor and indulges cruel indifference to the life of the toiler. It will mean something to the sorrowing, the tempted, the dismayed, the lonely, the defeated, the wretched, the hopeless, without being either maudlin or unfeeling.

Now, this sort of strong preaching depends upon faithful and intelligent pastoral labor. The reason so much preaching is insipid to the people is this: it is along lines of thought utterly strange and without interest to the people. It does not apply the revelation contained in God's word to the life of men. What is said means nothing to them. The labored attempts to explain passages of Scripture on which the best scholarship differs are sedatives their nerves cannot resist, and they prefer to sleep at home. Certain gifted men may get crowds by reason of native and acquired eloquence, thrilling and impassioned appeal, and varied theme of discourse or story of travel; but the current of religious life receives no impulse of added strength. Soon the most eloquent sermons and the most wonderful word pictures become vapid, and the hungry soul starves because it discerns nothing in the Gospel as it is preached suited to the everyday need.

Real pastoral visitation is the only means to acquaint a pastor with the needs of his people. In the homes of the people his watchful eye will see openings to the secrets of his people's life. He will see what is troubling, or what is likely to trouble, the life of the schoolgirl; he will see the difficulties which threaten the schoolboy; he will note the worries of a watchful mother; he will discern the perplexities of the husband; he will divine the lonely anxiety of the widow seeking to provide a living and a life for her children; he will observe

the dangers of temptation's assault; he will see a hundred conditions, and in prayer and meditation the old Gospel will appear to him as he becomes "all things to all men," by putting himself in other people's places, "the power of God unto salvation." He may not preach much about the stars; he may not dilate on the old philosophies; he may not refer to original Greek and Hebrew roots; he may not refer to strikes and lock-outs; he may not quote poetry; he may not indulge a wealth of rhetoric; he may not be profound; he may not appeal to science; but in any and every case he will have said something which, intuitively, he has intended for some troubled soul, and which that soul will receive as the thirsty accepts the cooling draught. The fact is, "virile preaching" is God's truth declared in forms which will attract. The true pastor sees the common, everyday life of all the people in his visitation in home, shop, store, bank, office, schoolroom, field, and street. This knowledge will inevitably color his sermons, and a delighted people will say, "O how that sermon helped us!" or, "Our preacher makes clear the very things I have been studying," or "My pastor seems to preach to my heart experience."

A strong pastor will be the strongest preacher he is capable of being. Pastoral work will not cure the stammering tongue, it will not make brilliant the indifferent mind. But it will make the gifted and the commonplace man alike the most efficient each can be. It will make the eloquent more meaningful, and the commonplace less dull. It will write a plus mark after every preacher's character, and add to him the supreme object of true ambition—efficiency. The strong pastor will be the strongest preacher it is possible for him to be, and the strong preacher may easily excel in the pastoral work, upon which he may levy for the most meaningful of all his messages to men.

Y  
Frank E. Day.

ART. IV.—JAMES RUSSELL LOWELL AS VIEWED  
FROM OUR GENERATION.

THERE must always be some perplexity in trying to estimate James Russell Lowell. A judgment of his full importance is not easy; yet it would be obviously unjust to consider Lowell as one might consider Browning the poet, or Burke the orator, or Bentley the scholar. That were unfair to Lowell, the man of abounding and multiplied talents who might have vied with any of them had not patriotism and the exigencies of his time called him, as far as one richly gifted personality can be, to be "all things to all men." Not only does any one view fail to give a full measure of the man, it lacks sufficiency to itself. We cannot understand Hosea Biglow until acquainted with the writer of vigorous and very earnest articles in the *North American Review* or the *Atlantic*. We do not know the real spirit of Lowell the satirist or critic unless we have seen Lowell the scholar as Leslie Stephen did in his study at Elmwood, have heard of his ideals for the culture of a nation, and have discovered, withal, how "racy of the soil" he is. Lowell the cosmopolitan and Lowell the patriot are complements of each other, and we do not understand either until we have read the Address on Democracy. All these parts, so widely different outwardly, are parts of a perfect whole: the broad yet intense American, whose foundation purpose was the development of what he thought best in national life and whose keyword was Freedom.

In point of time Lowell was, for our purpose, first of all a poet. For inherent quality his early productions might be dismissed as shortly as those of some greater poets. He did not start with as much dullness as Wordsworth indeed, but neither had he more power of song than many another "class poet." Edward Everett Hale declares that "the year Lowell graduated we were as sure as we are now that in him was first-rate poetical genius." Perhaps; though may it not be that Dr. Hale is projecting certainty backward? I say per-



haps his declaration is true; for what class has not confidence in its laureate? But, whatever may have been argued from personal acquaintance, most of us could no more prophesy the "Fable for Critics" or the "Commemoration Ode" from "Threnodia" than we could prophesy "Tintern Abbey" or the "Ode to Duty" from the "Lines on a Ruined Cottage." Coleridge saw genius in these latter, but Coleridge was himself a genius. If, however, we make little of the earlier poems as self-commending pieces of literature they may not be uninteresting for a backward look. With our knowledge of Lowell's later work, what can we identify in these pieces that was characteristic of his more important accomplishment? Not at first the reform spirit, nor in any wise the intense personal earnestness, it will be agreed. The subjects are proper for academic exercises, the tone somewhat moralizing; themes are treated with the excessiveness of a young writer who wishes to make the most of them. Yet the work shows taste and here and there poetic quality. "Threnodia," which escapes the sin of moralizing, has unquestioned beauty in places; and the stanzas "To Perdita Singing" have some genuinely lyric lines. In these youthful writings there is one quality that distinguishes Lowell in all his work; as he afterward said of the "Invita Minerva," they "have a meaning." There is a disposition to stand upon the ground and face the things of a real world. Lowell may sometimes wander into fantastic realms, as becomes academic poetry, but the point of departure is upon solid earth, and to solid earth he always returns, bringing whatever great or little treasure he has been able to make his own. There will always be some to whom this also will seem proper in a healthy poet; some to whom a Browning will always be more satisfying, though not more fascinating, than a Shelley. Lowell will always satisfy us more than his contemporary Edgar Allan Poe. The dreams we dream must have vital relation to the life we live.

If one were asked to name the particular piece which may be thought to mark Lowell's confirmation in the poetic calling, one would probably name the "Legend of Brittany;" not



because it is more in his peculiar spirit than some others, like "The Heritage," but because it shows more mastery of form and because it contains higher poetry than he has touched before. Lowell's tendency to moralize remains, but in one case at least he has turned it to great account. Pausing at the end of "Part First" in his poem to lament for one moment the many fair souls who had better "achieved their immortality in youth," he makes a transition that would do credit to Ariosto. So, through the whole, there are touches of rare beauty. Parts have the real spirit of a mediæval *chanson*. While the poem ends without strong finality, yet the central idea must be recognized as a noble conception and, upon the whole, worthily expressed. Margaret is a fair vision of innocence, and the power of youthful innocence as embodied in her reminds us of things in high circles of our literary *Paradiso*:

None looked upon her but he straightway thought  
Of all the greenest depths of country cheer,  
And into each one's heart was freshly brought  
What was to him the sweetest time of year.

It was innocence alone that made her approachable by the wrongdoer. The absence of all foreboding was her danger:

Her summer nature felt a need to bless,  
And a like longing to be blest again;  
So from her skylike nature gentleness  
Dropped ever like a sunlit fall of rain.

In this poem the qualities and limitations of the author are defining themselves. The faultiness in metrical and musical effects discerned here Lowell never outgrew. Inability to rest content with artistic methods is another weakness common to the "Legend" and later poems. It was never enough to "hold the mirror up to nature." Lowell never learned to trust us so far, or perhaps to trust himself so far. He must preach what he means at us. He must stretch forth an eager correcting hand. His "attitude" and his philosophy are becoming settled. He is to be no mere poet of hammock-swinging rhapsodies in summer. He is the champion of what seems good to him, and will have a challenge ready for any who

shall do it harm. He is the vigorous defender of all who have been hardly treated. Of Art he says:

Her fittest triumph is to show that good  
Lurks in the heart of evil evermore.

\* \* \* \* \*  
God does not work as man works, but makes all  
The crooked paths of ill to goodness tend.

Thus he puts himself beside another writer who declared that "all evil is good in the making"—"the scheme by which, through ignorance, good labors to exist." It was his faith in the triumph of good, and in the presence of good with all men, that was to make the manly passionate appealingness of the last stanza in the "Elm-tree Ode," which no worthy American of North or South can read without being stirred from the depths. It was this broad faith that made the acceptableness of the Address on Democracy, delivered as it was in the world's greatest monarchy by the official representative of a republic. "He knew that honor, truth, and justice are not provincialisms." His was always the healthy optimistic philosophy, though he could be a fierce partisan against error and his sight was dazzled by no glamour of false optimism.

It was long before anything else of Lowell's showed so good quality, in equal quantity, as the "Legend." The "Shepherd of King Admetus" is worth mentioning. To read these lines,

They knew not how he learned at all,  
It seemed the loveliness of things  
Did teach him all their use,

is to be reminded of another poet by whom the appended moral is more tunefully expressed:

Book! 'tis a dull and endless strife;  
Come hear the woodland linnet.

Several of the early poems thus recall Wordsworth, indeed. The "Indian Summer Reverie" bursts into unforgettable beauty in at least one spot—the springlike rapture about "that devil-may-care the bobolink." A writer who can give us gems like this has proved his right to double sibilants wherever he pleases. We must snatch at a charming bit also from that good poem "The Dandelion:"

Thou art my tropics and mine Italy;  
To look at thee unlocks a warmer clime.

While we read we forget that it is the dandelion of which Lowell is speaking; and when we remember again—woe is us for our depravity!—he has lost half his appeal. The first dandelion to pop open in early spring gives us a homely pleasure, but we cannot easily learn to think so fine things of it. Wordsworth himself could scarce equal Lowell in appreciating such thoughts as lie in “the meanest flower that blows.”

Since the “Legend of Brittany” we have been making baffled haste toward the “Vision of Sir Launfal.” It is a new Grail-legend, really not a legend at all but an invention of the author. It need not be quoted at length, for reader and writer will each assume that the other has known it from childhood. What American has written nature-poetry equal to the first prelude? It may be, as Mr. Stedman says, that Lowell himself has surpassed it in the “June” of “Under the Willows.” Probably no one, anywhere, has better put the thought and sentiment of the passage that ends,

'Tis heaven alone that is given away,  
'Tis only God can be had for the asking.

That idea, and that sentiment, Lowell has put his stamp upon as ultimate and made it peculiarly his; a conviction, by the way, one would declare of but little from the pen of James Russell Lowell. Here its eagerness did not lead to haste. In setting, in motive and sentiments, in supernaturalism, in presentation of the moral, and in its very movement, this poem is like a new tale of Saint Alexis or some of the other mediaeval “Vies des Saints.” The “legend”—that is to say, the plot—is of course descended from another origin, the Arthurian cycle. In its freedom from modernness the piece is superior to Tennyson’s. As a poem it obviously does not afford good ground for comparison, precisely because it has kept so much of the *naïveté* that is proper to it, while Tennyson treated his material as he chose and took greater liberty. Equally of course, a comparison as to verse-form and verbal melody would be in Tennyson’s favor. Some even of the

most familiar lines in the "Vision" are memorable rather for their sentiment than for exquisiteness of taste. Obviously "The gift without the giver" is said to be *bare*, not because "bare" is the best word, but because it rhymes. By this time, however, we are somewhat insensible to faults in detail which we despair of Lowell's outgrowing.

This is probably the best point at which to form many judgments. The climax of Lowell's poetry in one sort has been reached, namely, the somewhat conventional poems of culture. "In Twilight" and "The Cathedral" would have been enough, indeed, to make a poet's reputation, and they are later, but they stand apart and they discover no new quality. The works yet to be discussed, political and satirical as they chiefly are, can in the one case plead exemption from laws of literary propriety and in the other case become a law to themselves. Let us proceed, then, with our judgments.

Lowell was not chiefly a poet of love, though he did give us fine thoughts in that vein and was yet to write one delightful love idyl, "The Courtin'." He was not preeminently the poet of nature, though when he chooses he can write the poetry of out of doors in a way to bring us the sniff of breezes and the sweet jargon of many voices and the buoyancy of turf under foot. Least of all is Lowell the poet of sorrow. "The First Snow-fall" is not a poem of heart anguish but of appropriate reflection. Of what then, distinctively, is Lowell the poet? He is the poet of reproof and of aspiration; the standard bearer of all who seek to advance "freedom and the cause of man." Had he died at the period we are speaking of this might have been less clear; but now we can see that from the first he was cast for that rôle. Love, fancy, and his fine appreciation for nature, all served as noble enhancements; but his chief impulse was always a moral impulse. This is equivalent to saying that Lowell was no artist. Any fair critic would say just that. Some one has already said that he had "more of the vision than of the faculty divine," which is saying a part of the same thing. He had none of the artistic

conscientiousness which will not let a thing out of hand until sure that he can make no better personal expression; which passes every phrase, word, and syllable under the most zealous scrutiny. Lowell protested against such criticism and his friends have protested. "I don't believe the man ever lived who put more conscience into his work than I do," he wrote in 1854. But in verses, as in prose, his care was given to the "meaning;" his "conscience" was not artistic, but moral. This he later acknowledged. In a preface he laments his own "overhaste." It was constitutional with him, however; there were always masterpieces in his head, so that any brooding over things once out of it would be folly. If the truth is to be said straight out, Lowell seems to have suffered also from a common misfortune of authors in our journalistic age: his writings were "merchantable" and must be turned off as the market demanded. Nor is he reproachless in taste even as regards the matter of his work. Grotesque and whimsical conceits are admitted out of season, and incongruity seems to have had no pains for him. Yet Lowell remains our greatest American poet. He stands upon other than artistic merits. At the beginning it was said that under different conditions he might have vied with Browning; Lowell could never have rivaled Tennyson. The difference implied between Tennyson and Browning is not a difference in greatness, but in kind. Tennyson was the consummate artist, by nature and by cultivation. Of our three most familiar American poets Longfellow is our Tennyson, Poe is our Coleridge, and Lowell is our Browning. Patriotism does not compel us to say that any one of these was equal to his English mate in the comparison; loyalty and justice prompt us to deny that any of them was a mere diminished repetition of an English poet. But the comparison has seemed suggestive.

The "Biglow Papers" and the "Fable for Critics" appeared about the same time. These gave expression to what was really strongest in Lowell: the controversialist; the critic of literature, of institutions, and of life. It has been said that "his everyday genius was a genius of wit and humor." His

everyday manner, perhaps, but wit and humor were collateral with him—instruments for helping to a seriously desired effect. In the “Biglow Papers” the controversial and satirical side of criticism shows, in the “Fable” chiefly the good-humored though searching quality. One may question the common view of the “Biglow Papers.” That they were effective pamphlets is beyond dispute. As literature they are problematic. That they are “more literary than they at first seem” is readily admitted of the prose, but the prose is not here under discussion. The verses, too, have much to say for themselves of a sort. They have a stinging mockery in Hosea’s observations on the pompousness of what he might have called “them paradin’ fellers.” There are strong things about war, as a plain man sees it in the light of religion and good reason. In the “Birdofredom” letters the guilt is well rubbed from the common man’s images of war glory. The paper from a presidential candidate is a vigorous spewing out of the mouth of those who are “neither cold nor hot.” The sarcasm of “What Mr. Robinson Thinks” is of the *aqua regia* variety, and in some of the laments there is a ring like the voice of one who knows. On all these grounds the papers need no concession from an unable critic at this day; they *hit*, and that is what they were written for. One wishes formally to make the concession, however, lest one’s criticism appear to be made in ignorance. As studies in Yankee dialect the papers will remain interesting, and they derive special interest from having been the first. But that is not a literary virtue. The form, as well as the substance, counts in the making of literature. Only one man, perhaps, ever consciously wrote in a *patois* of any language “already subdued to uses of literature” and won a notable place in poetry. Robert Burns is that man, and he has what Lowell lacks, the melody which makes poetry “sing itself.” Perhaps even Burns is not an exception; for he wrote in his native speech and was clogged by no consciousness of a prouder dialect viewing him askance. Lowell maintains that he wrote in Yankee as in a native speech, and the contention was proper

to be made but must be taken with allowance. Professor Francis Bowen, perhaps unintentionally, has made the right criticism in speaking of the papers as "imitations of the Yankee dialect." It is all masquerading, and the character is not well kept. When we read of Massachusetts as

She thet ough' to stand so fearless  
Wile the wracks are round her hurled,  
Holdin' up a beacon peerless  
To the oppressed of all the world,

we are reminded of that story in which a refugee from French nobility hired out as a servant. One day he forgot his rôle for a moment, and the mistress of the house exclaimed, "*Mon Dieu, un subjonctif!*" The *subjonctif* slips out often with Lowell.

If any kind of writing needs dramatic quality it is the dialect character-sketch, and precisely in this Lowell fails. It is almost true, as Henrietta von Knebel said of Schiller, "Only [Lowell] speaks, and not the men themselves." This is not quite true, because Lowell has embodied many expressions that are deliciously characteristic, but these are only embodied in a production which is not Hosea Biglow, or "Birdofredom," but Lowell imperfectly translated into their language. It is Lowell that speaks; and the disguise would have been still more transparent had not Lowell himself been so much the Yankee. So far as the two characters coincide there is no difficulty. But obviously the coincidence cannot be perfect, and points of departure are marked in more essential ways than that of diction. Lacking in dramatic and other artistic qualities, it is doubtful whether these writings will remain popular after the circumstances that begot them have receded somewhat into forgetfulness. "The Courtin'" has more of what is perpetual in it than any of the others. The harmony of characters, incident, and setting, the individual flavor, and the delightful mixture of daintiness, quaint humor, and sentiment are too good to be forgotten. It is in the "Fable," despite its looseness and haste, that Lowell seems at his best. Here is flippant emancipation from all clogs of



rhetoric. Here is free rein given for wit and humor to play what sportive pranks they will, and for impatience to gallop, if all but a gallop be too slow. Here no despised word need fear to be frowned on as an intruder among his betters. The most atrocious puns are a merit. Diction is abolished. Yet there is no professed democracy to be violated, as in the "Biglow Papers." Nothing forbids that the writer shall give us the best, of any sort, that is upon his pen. Lowell's was just the spirit to run happy riot with such liberty, and he does so. It is as much his Paradise as it was of the equally impatient Byron, with whom, however, he has so little else in common.

It was only outwardly that the poem ran so wild. In its matter it is thoughtful. It is more; it shows the almost prophetic instinct of a critic so broad that he can judge his contemporaries without partiality. The picture of "Miranda" is as humiliating a satire on literary conceit as can well be imagined. Lowell's own portrait as done by himself is rare in humor, and, marvelous to say, the characterization is true, as far as it goes. The Longfellow is both well done and generous, the Whittier is just, the Irving only slightly extravagant. One hardly knows whether to admire more the brilliancy or the soundness of the Emerson or the Hawthorne. When Lowell leaves either all has been said; and with most vigorous or delicate appropriateness, as fits the case. None of this criticism is merely particular. Every verdict is part of an eager and sensitive but very deliberate sounding of all that was most vital in American letters. It is not upon Irving, or Emerson, or Hawthorne that the thought finally rests, but upon the fondly imagined nobility of a literary temple of fame that is to be built in the New World. This is the fact whose magic gives to the enumeration of names more dignity and meaning than that of a category. Love of country puts temper into every expression; and every opinion of what has been done is full of passionate hope for what shall be done here toward Art's "fittest triumph." As Dante could embody the lore of centuries in his work and yet put upon it all an-

other stamp than that of knowledge, so our own lesser poet has made criticism to become something other than itself. One would not think it worth while to debate whether the "Fable" is poetry. That depends on one's definition of poetry. But somehow, though by a strange medium, genius has spoken itself out with brilliancy and authority and power; and the sound is not uncertain. Unique as it is, whether by virtue or in spite of its uniqueness, writing like this will live long where thrilling contact with a mind like Lowell's is of worth to other minds. Nor will its strong earnestness be less felt always because that earnestness has been pointed by the keenest humor with which an American writer ever served himself. In that temple of American literature which is to be the "Fable for Critics" will have its own place.

Of such poetry as cannot be ignored there remain the odes. None of them deserves to be passed, but some must be. Of the "Elm-tree Ode" I have already spoken. The "Commemoration Ode" is as inseparable from its occasion, derives as much certainty of remembrance from its occasion, and has as little need to rest upon such help as Webster's Bunker Hill orations. It was the greatest expression of our national grief; the most beautiful tribute to the sacred memories not only of Harvard's sons but of all our honored dead, and the noblest utterance of the hope upon which our national life was to be resumed. The dignified movement and sonorous cadences, the seemingly unthought suiting of form to feeling in a considerable variety, the high solemnity and the deep emotion which stirs in this poem, lead one to apply an epithet belonging to no other piece of American poetry—that of grandeur. To quote from it is to do it injustice; it stands together as a unit. That Americans can ever forget to read this ode is to be expected only when we have forgotten to cherish the most sacred of our memories as a people. That Anglo-Saxons anywhere can refuse it a place among the sublimest utterances of a nation's proud grief over a nation's dead is beyond expectation. It is this poem that we like best to have in contem-

plation as we take leave, in his capacity of poet, of the greatest poet our country has to be proud of.

Comparatively little space is left for the discussion of Lowell's prose. It will require less, not because it is insignificant but because it is only another expression of the genius we have been studying. In prose, as in verse, Lowell was the critic preeminently. As a scholar he was eager for the fame and advancement of every man in the nation, whosoever, that could see visions and dream dreams, or that had in any wise the gift of song. Personal antipathies were of no consequence. As a believer in the abstract doctrine of freedom he belonged, heart and soul, to whatever would advance the freedom of every American. His consciousness of a distinctively American national life was intense, and he greatly desired the best things for that life in every department. But his own personal and peculiar contribution toward this attainment was the contribution of a critic—a critic of institutions, of literature, and of life. His was a criticism of correction and also of inspiration. The "American idea" never divorced him from the world's aristocracy of best minds and spirits. It never led him to think that either American culture or American institutions could spring out of the soil. He knew that the ideal of liberty, as held here, had begun in an older nation its "broadening down from precedent to precedent," and that the conception of a government "of the people, for the people, and by the people" did not originate by any magical process in the New World. It follows that in literature he would not have thought to reverse or ignore world-old principles, or to be less the child of Homer and Dante and Shakespeare than were his contemporaries in other lands. Nevertheless, he did profoundly believe that the common heritage of modern times must here be given peculiar form by our peculiar conditions. With nations, as with writers, it is not the first finding of a thing, "but the making something of it after it is found, that is of consequence." Nations "who have no past are pretty sure of having no future." Accordingly, for himself and for all in the circle of his influence,

Lowell tried to procure from all available sources whatever was most of worth. We are told that no other man of his age was so widely and understandingly familiar with the best in all literatures, and a glance at the range of his subjects, carrying him, as they do, into five different literatures, will convince one of great breadth. His allusions show intimacy with still other fields. And wherever one has personal familiarity one never finds Lowell less than master of his subject. When we read the "Shakespeare Once More" we feel that, though the last word cannot have been said on such a subject, yet so far as we are concerned Shakespeare criticism rests for the present where Lowell has left it. The essay on Dryden is temperate, yet far from "damning with faint praise." It is appreciative, sympathetic, but discriminating; and treats Dryden as a self-respecting man of letters might wish to be treated. Doubtless Mr. Stedman is right in saying that no other essay on Dryden is equal to it. Lessing's work is profoundly analyzed, and his importance reckoned. He has been treated, as Dryden was, with fairness. He is an original genius, and "the first German who had any conception of style." "In the history of literature it would be hard to find a man so stalwart, so kindly, so sincere, so capable of great ideas, whether in their influence on the intellect or the life, so unswervingly true to the truth, so free from the common weakness of his class." He has the faculty of construction "in a higher degree than any other German." Yet "he was no poet." In humor "the mace, and not the scimitar, was his weapon." His characters "seem something like machines." While we might have wished for an exception in Minna, we agree as to the edifying wise Jew (whom yet we like, perhaps overmuch) and as to the others. In the Wordsworth essay, if Wordsworth is sinned against the sin is one of omission. All that is said unfavorable to him seems just, but the greatness of Wordsworth under inspiration, while appreciated, is not made to put all faultiness out of view as generously as we might expect of Lowell. Perhaps the faults of Wordsworth are just the faults which Lowell could least overlook.

There is scarcely any subject in which we might sooner expect to find the measure of a critic than in his treatment of Dante. It is with admirable modesty that Lowell approaches this genius. He hopes only to "supplement" the book of Miss Rossetti, which he has made his text. It is not long, however, before we discover that we have a guide and a prophet. Lowell has power to do what Miss Rossetti proposes for herself in beginning the "Shadow of Dante"—to be "spiritualized by his spirit and upborne on his wings;" and we are the gainers. It would be ungrateful to say any reproaches because Lowell took Dante too literally in the matter of Brunetto Latini's "tutorship" (as if one should say that some venerable friend had been a father to him); or because, if he did not mean to deny Dante's sense of humor, he at least left his view so ambiguous that certain secondhand critics in our generation declare, "Dante had no humor." They forget, what Lowell could not more than momentarily have forgotten, that the test for such a matter is not in asking whether a writer is in any degree the humorist, but in asking whether he shows a sense of congruity. Lowell must not be read as some expositors read sacred Scripture, by separate phrases; he drops many a chance word that on reflection he would doubtless recall. As is usual where there is rapid characterization, while many of his off-hand sketches challenge comparison, some must not be taken as absolute. Whoever takes the trouble to read through the context, however, will rarely be led astray; for Lowell's understanding is rarely at fault or his real meaning far to seek. If in "My Garden Acquaintance" he observes that the robins sing "as a poet should, with no afterthought," one need not go to the "*Vita Nuova*" or the "*Ars Poetica*" for refutation. Plainly, Lowell is not giving advice, but wishing that poets could pour forth divine things with bird-like abandon. No one appreciated better than Lowell, theoretically at least, the need of afterthought, when he lamented, "*Littera scripta manet.*"

The "by products" of study are most abundant in the study of Lowell. He gives us instantly what must be the fruit of

many years' ripening opinion upon some author not under discussion that he may have a clear comparison for the author who is. He drops immediately justified conclusions which other writers would take volumes to develop. In every page we are told, by way of illustration, things that we did not know and are glad to know; yet they are told so off-hand that we presently forget how recent is our knowledge. "Lowell makes a liberal education steal on you unawares." Lowell's style is such as we should expect of him—vigorous, individual, and of great variety. It is not a classic English style; quaint or foreign idioms are common. In diction it is thoroughly democratic, at least so far as concerns any recognition of caste among words. Lowell wants the best from all orders of expression. But the style has ease, clearness, and restful variety, and is remarkably adapted to the matter. How could he have spoken more fitly when he said of a passage in Dante that "the verses tremble with feeling and shine with tears"? Yet there is equal appropriateness when in speaking of good old Ben Jonson he says, with droll familiarity, "Ben, with his principles off, could soar and sing with the best of them." Continually the style is full of imagination and enlivened by the play of humor, and there is always a meaning even in the pleasantry. Lowell's power of epigram is rare. He can give us facts or reflections in a more compact and rememberable way than any other writer of his time; and this power is well kept subservient to its use of impressing thoughts about the main subject. In summing up the discussion of Lowell's style I will quote what Coleridge said of Hazlitt: "He says things of his own in a way of his own." At its best the style is both brilliant and beautiful; at its worst it is never less than clear; and it gives us a wholesome feeling that there is "a man behind the words," one of the best secrets in any writing.

Lowell is our greatest poet, and our greatest critic, and our greatest satirist. He stands not far from the front in things not within our present limits. Who better than he, for instance, would have been our diplomat for winning the cession



of English respect? He said of a man whose name would not be fitly mentioned with his own, "That he was a man of genius appeared unmistakably in his impressibility by the deeper meaning of the epoch in which he lived." That is the mark also of Lowell's genius—the genius which compelled him throughout. It was that which made him an eager participant in the "New England Renaissance." It made him catch what was best in the impulse of transcendentalism, escaping its error. It was that which gave him the voice of strong rebuke when wrong held itself up, and made him a prophet of reconciliation when strife was ended.

Lowell's criticism cannot soon be dispensed with, though criticism is not the best means to lasting fame; for it is emotions, not opinions or interpretations, that are eternal among men. He has given us some poetry that is sure to live; though, when one asks of how much there is certainty, the quantity is but small. "In literature, it should be remembered, a thing always becomes his at last who says it best, and thus makes it his own." Lowell has left opportunity for some other to put a new stamp on much of his work, and rob him of its lasting possession. But some bears his indelible mark.

As at the beginning so at the end, we have to say that Lowell clearly was greater than anything he did. Had he lived in more settled and serener times he might have been uninterrupted in one lofty achievement. Living when he did, he could perhaps have done more for personal eminence by refusing to be drawn into affairs, but he would not have done more for America, or even, it may be, for American letters. It will not be said of him, as he said of Klopstock, that "his immortality is one of preteritness."

*C. H. Blichfeldt.*



## ART. V.—MIRACLES.

IT is remarkable that the very facts which were put forward in the apostolic age as the most convincing proof of the truth of Christianity should in our day be the chief object of attack, or should be the greatest stumbling-block to many honest seekers who are anxious to accept the Christian doctrines but are deterred by the intellectual difficulties which the "signs" present. The cause, however, is not far to seek. With the development of physical science has come an increased knowledge of what we are accustomed to call the laws of nature and a deep conviction that nothing happens abnormally. There is a growing belief in the uniformity of nature. The substance of this belief is that every effect has its cause; that like causes under like circumstances invariably produce like effects. Nature, however, is here used in the restricted sense of the sum total of physical forces, and, following the argument of Kant's *Critique of Pure Reason*, the basis of all knowledge is perceptions of a permanent force or substance whose quantum neither increases nor diminishes, and which give us sensations of extensive and intensive magnitudes. That can only be actual, therefore, which is bound up with those material conditions of experience which can result in sensations, and that only is possible which conforms to the discovered or the discoverable laws of pure perception and conception. A miracle does not do this, and it is accordingly something the reality and validity of which no scientifically educated person can admit. The denial of the possibility of miracles is, it will be seen, only a phase of the wider assertion that the supernatural is impossible, that belief in it is childish, and that the rationalistic interpretation of so-called religious phenomena is the only sane one. It becomes us, therefore, to examine

I. *The Possibility of Miracles.*

1. John Stuart Mill offers as a test for a miracle the following: "Were there present in the case such external conditions,

such second causes we may call them, that whenever these conditions or causes reappear the event will be reproduced? If there were, it is not a miracle; if there were not, it is." From this definition it is apparent that to one who holds that nature is only a name for the sum total of the mechanical and chemical forces of the universe there is no other mode of existence than that which can be perceived by the bodily senses, or to one who holds that thought is a function of the brain, that the brain secretes thought as the liver secretes bile, miracles must be a violation of the law of causation and hence impossible. But this is thoroughgoing materialism, and we deny the validity of materialism on the following grounds:

(a) It has up to date never shown that mental energy is simply a transformation of physical energy. It fails to explain the marked unlikeness of the physical and the mental series, to explain the unitary consciousness of the unitary subject which lies at the basis of all our mental life, to explain the spontaneity and the self-activity which Kant showed once for all to be a characteristic of mind. Granted that in nearly all its phases the mental life is profoundly dependent upon the organism and more especially upon the brain and the nervous system, we still maintain the validity of the statement made by Professor Ladd in summing up the results of his investigations in physiological psychology, that "the development of mind can only be explained as the progressive manifestation in consciousness of the life of a real being, which, although taking its start and direction from the action of the physical elements of the body, proceeds to unfold powers that are distinctively its own, according to laws which are specifically its own." Materialism is not the last word in philosophy. It fails satisfactorily to account for human consciousness. It denies human personality and human freedom, both of which are abundantly testified on various grounds.

Only listen to the supreme singers who have set to music the profoundest thoughts of the race and you will recognize that the history of the race shows no more unmistakable fact than that the human soul, whether impelled by blind supersti-

tion, by rational instincts, or by reasoned inductions, has ever reposed on the conviction of a supernatural order. Literature is but the expression of the deepest, fullest convictions of the human heart, and careful examination will show that the very warp and woof of literature is woven out of the belief that the things which are seen are temporal, while the things which are unseen are eternal. Dr. Diman has pointed out that no revolution which has ever taken place in the world's history could equal that which would be caused in modern society by a general renunciation of faith in unseen and supernatural things. It would be a revolution affecting man in all the conditions of his development, in all his relations to his fellows, in all his habits of thought, in all his motives of action, and in all his ideals of conduct.

(b) Materialism, furthermore, makes men mere automata for whom a fixed code of morals is impossible; it demands an entirely new and enlarged definition of matter, the right and wisdom it has not proved, and it leaves the definition and conception of life more confused and unsatisfactory than it has ever been before. We counted ten different definitions of the much-vaunted "Force" with which it endeavors to explain ultimate reality. Each one involved a different conception, strenuously advocated as against some other conception of said force, and each was a mere speculation, supported by no adequate proof. To say the least, materialism as a substitute for supernaturalism has not yet proved its case.

2. A more formidable argument for the impossibility of miracles is put forward by those who hold pantheistic conceptions of God. They make all things to begin and end with God, in whom as the great All-pervading Spirit they find the explanation of existence. They do not resolve God into nature, but they exalt nature to God and treat all the operations of nature as the manifestations of the supreme spiritual substance. Nothing happens or can happen in nature which is in contradiction to its universal laws, because these laws are the order of God's going, the very expression of his essence; and any interference such as is presupposed in mir-

acles would break up the order, would overthrow God's laws, would make him contradict himself, and hence would be an absolute impossibility. It is surprising what a hold this pantheism in its more refined forms has on present-day thinking. We have even detected it in the expositions of teachers and preachers who would have been startled had they been charged with unchristian or dangerous teaching. Let us examine the theory. It holds that we look at things under the mask of time and sense when we should look at them "under the form of eternity." Imagination enslaves common thought and makes it believe that because it can picture to itself a world of separate individual existences they must really exist, while the fact is that reality, substantiality, self-determined, independent existence, is to be found only in God. In all the universe there is no reality save God. Thought, extension, mind, matter are distinctions which exist only for our finite intelligences. Rise above imagination and illusion and we shall find an infinite substance into which all things are absorbed and of whose will and working all things seen are but the visible and sensible expression, and this substance we call God. Nature, therefore, embraces the sum of all existence and of all force, material and spiritual, and includes not only all physical movements but also the energy of man and of God. The power and efficiency of the Divine Being are thus transferred to the forces and the laws of nature and are restricted to its established uniformities. To such a system, of course, miracles are an impossibility.

Now, we object to this conception of God and nature *in toto*, because

(a) It offers no adequate explanation of the existence of the finite world or of individual beings, and it belies the facts which go to prove that there is a unity in which all a man's attributes and functions meet; a power of self-determination, a spontaneous source from which thought and conduct radiate; a power of distinguishing one's self as thinking from one's self as thought about; an order of existence which goes beyond the order of sensible experience, but which never-

theless includes the material order and elevates it to a higher use, just as the chemical includes and transfigures the mechanical or the vital includes and transfigures the chemical order. You may put root, stem, leaves, stamens, pistils, etc., together, but it takes a vital principle which you cannot put in them to make a rose, and that vital principle so unites these things that, however similar they may be, no rose is exactly like any other rose; and so it is of human individuality. This pantheistic conception ignores all these facts. "It is the passing away, as if by a suicidal act, of all consciousness, all activity, all individuality, into the moveless abyss of the Infinite."<sup>\*</sup>

(b) Such a system knows nothing of moral distinctions. If in the universe there be no beings, no life but one, a finite moral agent becomes a contradiction in terms. We are simply the sport of imagination when we regard our spiritual life as anything other than a fragment of the Infinite, and our consciousness of independence, which we have regarded as the basis of morality, must be regarded as an evil, a thing which separates us from God. Like the Buddhist, we must regard its extinction as the highest good.

(c) This system implies either that God is the author of evil or that for God evil has no positive reality. Furthermore, "God is no nearer to and stands in no different relation to the pure heart than to that which is the haunt of selfish and sensual lusts. The lowest appetites and the loftiest moral aspirations, the grossest impurities and the most heroic virtues, are alike consecrated by the presence of God. Whatever is, is right. All natural passions carry with them their own sanction, for immersion in the natural is absorption in the divine."<sup>†</sup>

The fact is, there is no impossibility about a miracle which does not involve the impossibility of an intelligent, free, personal God. Professor Huxley admits the possibility of miracles, and Matthew Arnold does not dispute it. Huxley says: "Strictly speaking, I am unaware of anything that has a right

\* Caird, *Fundamental Idea of Christianity*.

† *Ibid.*

to the title of an 'impossibility,' except a contradiction in terms. There are impossibilities logical but none natural. A 'round square,' a 'present past,' 'two parallel lines that intersect' are impossibilities, because ideas denoted by the predicates *round*, *present*, *intersect* are contradictory to the ideas denoted by the subjects *square*, *past*, *parallel*; but walking on water, or turning water into wine, or procreation without male intervention, or raising the dead, are plainly not 'impossibilities' in this sense." "It might be otherwise," Huxley says, "if our present knowledge of nature exhausted the possibilities of nature, but it is sufficiently obvious, not only that we are at the beginning of our knowledge of nature, instead of having arrived at the end of it, but that the limitations of our faculties are such that we never can be in a position to set bounds to the possibilities of nature. We have knowledge of what is happening and of what has happened; of what will happen we have and can have no more than expectation grounded on our more or less correct reading of past experience and prompted by the faith begotten by that experience, that the order of nature in the future will resemble its order in the past."\*

There is no miracle recorded in the Bible which is in any wise like a violation of the laws of thought. If there were we should be prevented from believing them by the very constitution of our minds; but the kind of difficulty which they present is easily explained. These miracles are not violations or suspensions, but subordinations, of the laws of nature. The law of gravitation causes an apple to fall to the ground, but the will and power of man is competent to subordinate that law, to catch the apple and hold it in mid-air. The same law holds down the water of the lake, but the superior power of sunlight bids the watery vapor up and away. It obeys, it forms into clouds, becomes condensed and falls to refresh a thirsty land. Certain chemical laws bring about decay in animal matter. The salt which preserves the meat does not destroy the chemical laws, it only hems them in and subor-

\* Quoted by Marcus Dods in a lecture on Miracles.



dinates them. Bushnell well says, "To create anything that was not, to set on foot any plan that was not on foot, was itself a miracle, involving all the difficulties of a miracle subsequent." It is no more difficult to raise a man from the dead than to create a man or to ordain the evolutionary processes which finally result in the existence of a man. It is no more marvelous a thing to multiply the loaves in the hand of the Master than to ordain and superintend the processes which multiply the wheat in the furrow. We must not allow the continuities of nature to become fetiches before which we bow down and worship. The law of continuity is not a constitutive principle of nature. Kant showed that time and space are forms of the human intuition, glasses through which we are able to look into and interpret the external world. They are our glory, but they are our limitation. Now suppose for a moment beings whose understanding was confined to two dimensions of space. Length and breadth they know, but of height they have no conception whatever. They live on a plane. To move northward or southward, eastward or westward, would be within their power, but upward or downward would have no meaning for them. To such beings the advent of a visitor from the third dimension of space would be a miracle: it would be a break with all the laws by which their universe had been ordered in the past. We cannot assert the impossibility of such a thing unless we are prepared to assume that the laws of space which fetter and confine us on every side are the final and only laws for the whole universe, and it does not require an exhaustive knowledge of the Kantian philosophy to show at least that such a proposition has not yet been proven.\*

3. There is another phase of this argument entitled to a moment's consideration. Miracles, it is argued, are contrary to the conception of God as the All-wise. The miracle is an intervention which can only be demanded by an imperfection in the existing order. This is inconsistent with the infinite wisdom and power of a God who made and pronounced all

\* This illustration is given in article "Miracles" in the *Hastings Bible Dictionary*.



things good from the beginning and forbids a belief in that perfect system which we have a right to expect of him. This is really a relic of the old deism which thought of God as an absentee proprietor who made an absolutely perfect world from which he was ever afterward rigidly excluded, because like a perfect watch it was made to run by the forces he had wrapped up in it. On the one side this theory is open to several of the objections urged against pantheism, notably the one from the obliteration of moral distinctions as shown above. On the other side, Dr. Diman and other writers have shown that when a universe is governed by constant and invariable laws contrivance or the power of ingeniously devising plans to offset or subordinate certain laws is a logical necessity of beings characterized by freedom. The whole tendency of present-day thought is in the direction of freedom. Rigid necessitarianism may fairly be said to be a doctrine of the past. An intelligence which adapts means to ends, which uses offsets and contrivances for the accomplishment of its foreseen purposes, is inseparably bound up with the Christian conception of the universe. A miracle, then, may be defined as an event occurring in the physical world, unaccounted for by any of its known laws or forces, but manifesting a purpose and displaying an intelligence which warrants us in ascribing it to a spiritual cause or a divine volition, and such an event is not an impossibility until it is clearly proved that the existence of a free personal God is an impossibility and a delusion.

II. Realizing the force of these and similar arguments, modern unbelief directs its objections to the supposed impossibility of the *proof* rather than to the abstract impossibility of miracle itself. Hume says that "no testimony is sufficient to establish a miracle, unless the testimony be of such a kind that its falsehood would be more miraculous than the fact which it endeavors to establish." He continues: "There is not to be found in all history any miracle attested by a sufficient number of men, of such unquestioned good sense, education, and learning, as to secure us against all delusion in

themselves; of such undoubted integrity as to place them beyond all suspicion of any design to deceive others; of such credit and reputation in the eyes of mankind as to have a great deal to lose, in case of their being detected in any falsehood; and at the same time attesting facts performed in such a public manner and in so celebrated a part of the world as to render the detection unavoidable; all of which circumstances are requisite to give us a full assurance in the testimony of men."\* He then goes on to argue that so-called miracles are to be accounted for by the passion for the wonderful in man, that they have been prevalent in savage and early periods of human history and have diminished as civilization has advanced, that the value of human testimony for such events is diminished by the well-known temptation to pose as prophet or apostle, and he concludes by examining a number of wonderful and miraculous accounts narrated by travelers and historians, attempting to show that no testimony for a miracle has ever amounted to a probability, much less to a proof. Now, this is a formidable arraignment and needs careful consideration. Let us take that miracle regarded by all the apostles, and particularly by Paul, as pivotal and decisive. Was their belief in the resurrection a delusion? Were they competent witnesses? That Jesus actually died was never questioned in ancient times. The soldiers, the disciples, the multitudes, the chief priests, and the Sanhedrin all seem to have been satisfied of the fact. The theft theory has long been abandoned as ridiculous. The rationalistic attempts to account for the belief in his resurrection by attributing to the women and the disciples an excited state of mind in which their longing to see their beloved one made them the victims of hallucination and delusion is sufficiently answered by the admission of the advocates of the theory themselves that time was needed to develop such a state of mind, while the fact is that the appearances began within three days of the crucifixion, were all completed within a space of fifty days, and then permanently ceased. Furthermore, at the time the

\* Hume's *Enquiries*, 90-101.

resurrection is reported to have occurred the disciples were so depressed and disappointed that they gave up the whole thing, and subjective visions were about the last thing likely to befall them. Again, the record is that when told of the rising of the Lord "some doubted," to others the words of the women seemed as "idle tales," while we all know the story of doubting Thomas. Out of this critically skeptical mood they became thoroughly convinced of the fact, so that we may safely consider this vision theory as untenable. Other rationalists have agreed that Jesus was not really dead but in a swoon, from which, after lying for some hours in the cool cavern, with healing ointments and strongly scented spices about him, he readily recovered, to impress his followers with the conviction that he had risen from the dead. Against this theory is the clear testimony of the evangelists that Jesus was actually dead; but the fatal objection to it is that a Jesus who had stolen half dead out of the sepulcher, who crept about weak and ill, needing bandaging, strengthening, and medical treatment, and who within a little more than a month passed away could never have rallied the doubting, dispirited disciples and inspired them with the belief that he was a conqueror over death and the grave, that he was the Prince of life and peace, the confidence in whose resurrection was to lie at the basis of all their future ministry. The swoon hypothesis must go the way of the vision theory. These are the more formidable rationalistic attempts to account for this great miracle. What is sometimes called the telegram theory, and the attempt to explain the apostolic language as a series of mere rhetorical figures giving rise to a misunderstanding of the real meaning of the witnesses which resulted in a belief in the resurrection on the part of the early Church, may be dismissed as puerile. We may conclude that Jesus really died and that the apostles believed that he rose again.

There is an account of at least eight or ten distinct appearances. Prebendary Row has given a careful analysis of the evidence which shows that within twenty-seven years of the crucifixion miraculous powers were believed to reside in cer-

tain officers of the church, that even earlier the miracle-working power was considered one of the signs of an apostle, and that both Jesus and his disciples believed themselves to be possessed of superhuman powers. Now these disciples were neither idiots, insane persons, nor fanatics. They had opportunity to know the facts, they were men of sound common sense, capable of judging of the facts they witnessed. This is abundantly attested by the deeds recorded of them, by the writings which they have left, by what they accomplished in their subsequent lives, and by the effect of their acts and words in the centuries since. They were men of integrity. We know the character of Peter, James, and John as well or better than we know that of Cicero, Plato, Socrates, or Cæsar. Despite some imperfections, they were, on the whole, holy men; so morally conscientious as to be incapable of very serious double-dealing, reprimanding each other even for their smaller shortcomings; so outspoken against equivocation or dishonesty of any sort that deception on their part must have discredited them and rendered impossible the work which history abundantly shows that they performed. Above all, however, we can conceive of no adequate motive for misrepresentation. They were in a very large degree disinterested witnesses. We need not recount the tremendous sacrifices which Paul made when he abandoned relatives and friends, all the associations of a Pharisee—domestic, social, literary, civil, and religious—toiled with his own hands to get bread while he preached a doctrine which to his dying day made him an outcast, hounded from city to city by sleepless enemies and detractors; nor need we call attention to the fact that these men all died for their testimony. We should also note that this was not an uncritical age. Cicero had been in the forum and senate house just a little before; Virgil and Horace were writing their immortal poems in that age; Greek culture was widespread; Socratic questioning was not unknown; yet these men built a church a corner stone of which was belief in the miracle of the resurrection. They present a case which meets every one of Hume's objections.

Realizing the force of these facts, Huxley, who follows largely in the wake of Hume, depends upon the strangeness of the events rather than on the insufficiency of the testimony. He asks if any testimony would render it credible that a centaur had been seen trotting down Regent Street. There is no analogy between such an event and the miracles of the New Testament, for the centaur is itself a monstrosity, while the miracles of Jesus are the removal of obstructions which hinder nature from being accepted as the expression of God's good will to man. Moreover, the centaur is an isolated phenomenon, proceeding from nothing, going nowhere, signifying nothing, accomplishing nothing, meaningless, stamped on the face of the idea as a pure fancy, while the miracles of Jesus reveal the character and benevolence of God, enable man to think of God as merciful, loving, and good,\* and they appear as the natural outcome of a manifestation which had been prepared for through a long series of years. They are in perfect congruity with the person who wrought them and with the revelation which they were to authenticate.

We may confidently assert that Jesus was neither a mere man, produced by the ordinary forces which energize in the moral and spiritual realm, nor the climax resulting from the survival of the fittest in an ordinary evolution; for if he was why is it that these forces have succeeded in producing only one such man in the whole course of authentic history, or that in more than fifty generations since his death we have neither seen his superior nor have these evolutionary forces produced another at all approaching him in many of his characteristics? Egypt, Assyria, Greece, Rome, and Israel herself all had great men; modern nations have had their patriots and their heroes, but Jesus is the only man who stands out as sinless in the verdict of friend and foe alike, the only divinely attractive personality, the center of a unique moral and spiritual power, ever increasing as the centuries pass. He is the only catholic man, the only man entirely free from the impress of the environment in which he was born and reared,

\* Dr. Dods in his lecture on Miracles finely elaborates this idea.

free from the peculiarities of race and nation, speaking with equal ease to civilized man and savage, to philosopher and peasant, capable of acting on all ages, all temperaments, all nations, and all conditions, and he is the only man who has ever been free from such trammels. Where is one of the ancestors or the successors of Jesus who made an approach to his greatness or his catholicity? He is the one only man who really illustrates the solidarity of mankind. Now, does it add nothing to the credibility of the Gospel miracles that they were the outworking of the life and character of a person thus unique in his power and personality and already miraculous in his sinlessness? To such a character these signs were relevant, significant, and congruous. Jesus certainly professed to have performed miracles. If they were unreal we are compelled to face one of two alternatives: Either, (a) He who was the greatest of the sons of men labored under some kind of mental hallucination; or, (b) He who was the sternest denouncer of hypocrisy must himself have consciously perpetrated a fraud or have so adapted himself to the superstitions of the people as to have purposely deceived them. No sober thinker would, in our day, undertake to defend either of these alternatives. You must, therefore, account for his claims and his assumptions; and the explanation is found in the fact that he perfectly revealed God, that when the world saw him it saw God and saw him to be more and better than it had supposed. Generation after generation has confirmed the judgment that such an assumption involves no inconsistency, no extravagance, no grotesque pretension, for he perfectly played the part and displayed the character of God. As Rousseau has said, "If the life and death of Socrates were those of a sage, the life and death of Jesus Christ were those of a God." His miracles were in perfect harmony with God's presence and power, and accomplished results which exhibited the nature and character of his kingdom. They were perfectly consonant with the person who performed them, and they had a rational purpose.

Of course, such an argument hints that New Testament



miracles are better authenticated than Old Testament ones, and that the miracles of Jesus himself are more credible than those of the apostles. We are perfectly willing to accept that conclusion. If, however, the argument establishes the certainty of these deeds on the part of Jesus, and if he is the expression of God to the world so that God is back of Elijah, Peter, Paul, and John, it will not be very difficult to establish a very strong probability of the authenticity and genuineness of the miraculous deeds of the disciples. This leads us to consider

### III. *The Purpose of the Miracles of Jesus.*

Matthew and Luke both record Jesus' stinging reproof of an evil and adulterous generation which was always seeking a sign. Again, in John iv, 48, the Master is represented as breaking out in a passionate protest, "Except ye see signs and wonders, ye will in no wise believe." Here as elsewhere he refuses to attempt to settle men's doubts about his Messiahship by astounding feats of miraculous power. He accuses them of asking for miracles because the light that was in them was darkness. The Ninevites repented under a less influence, a heathen queen did better than these Jews, and the ends of the earth displayed greater wisdom than his own highly favored people. Their spiritual vision was paralyzed so that they misunderstood him and totally misunderstood the nature and the purpose of miracles. Again, in the parable of the rich man and Lazarus, Jesus represents Abraham as saying, "If they hear not Moses and the prophets, neither will they be persuaded, if one rise from the dead." It is clear that Jesus did not regard the authentication of his divine mission as the first purpose of his miracles. They did have evidential value, for as Nicodemus acutely discerned, "No man can do these miracles that thou doest, except God be with him." But this evidential value was secondary and inferential. Their primary purpose was a benevolent one. They were acts of unparalleled divine love. The constant desire of Jesus was to do good to the uttermost extent of his power; hence he healed the sick, cleansed the lepers, cast out



demons, and fed the hungry multitude. He cared for men's bodies as well as for their souls, for his kingdom was to cover the whole realm of human well-being. He proclaimed a salvation and announced a system the intent of which was that man should be perfect physically, morally, intellectually, and spiritually; that he should have a soundness worthy of his high destiny as the Son of God. The miracles of healing showed the divinity of his love, the measurelessness of his compassion, and the benevolence of his purpose toward humanity; while the nature miracles asserted the supremacy of his kingdom and demonstrated the possibility of the minute providence announced in the Sermon on the Mount and in other discourses.\* They showed that God was able to vindicate the interests of his kingdom at all hazards and to make that providence a reality, for wind and wave, sea and sky, electric force and occult power alike yielded to his control. These wonders, therefore, were a prominent part of the revelation of God by Christ, but like his whole character and person they were misunderstood and continually misinterpreted by the Jews. They had eyes but they saw not, ears but they heard not; even parables concealed as well as revealed truth. These miracles were not the work of a magician calculated to excite wonder and admiration; they were what Jesus himself was, the revelation of God's presence and love; they constantly accomplished results which proclaimed the kingdom and the character of God and displayed God's good will to man. They were exalted revelations of the nature and character of the heavenly Father, not tricks to convince men of the Son's Messiahship. They were misapprehended for the same reason that their author was misapprehended. The remedy was not more powers and wonders such as the obtuse Pharisee was continually demanding, but more light, more spiritual insight; a more devout and faithful following of eternal principles revealed in Moses and the prophets, implanted in the very constitution of man, and revealed supremely in Jesus himself.

\* This latter theory is strongly set forth by Dr. A. B. Bruce.

Out of this grows the secondary and evidential value of miracles. Jesus performed them because he was able so to do, and he was able because he was the Son of God, the revealer of the infinite personal power behind the universe. In him God speaks to us most plainly, manifests himself most certainly. Hence when John the Baptist sent his disciples (Matt. xi, 3-6) to ask Jesus, "Art thou he that cometh, or look we for another?" he replied, "Go your way and tell John the things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preached to them. And blessed is he, whosoever shall find none occasion of stumbling in me." These mighty acts of mercy and help disclosed and certified their author as the true Son and revealer of the God alike of nature and of grace. In this view the oft-repeated contention that the miracles were useless, even if proved, becomes a groundless assumption. They had an important mission and rendered a real service.

Has the age of miracles passed away? Doubtless it has, for we have abundant evidence without them. There is a sense in which the great evangelistic and missionary movements of the twentieth century are miracles as great as those which Jesus wrought. They reveal the divine power and the divine love still active among men, still working for the perfection of the race. He who believes not these would not believe though disciples should perform signs and wonders. We have many lines of evidence which were not open to men of the first century. We have an ever-opening book of divine revelation in Christianity itself. The continued operations of the pentecostal Spirit in the ceaseless producing of living Christian experience and transforming of the souls of men is no inconsiderable clue to the Christianity of the past.

*Thomas Nicholson,*

**ART. VI.—LUCIAN ON THE PHILOSOPHERS OF THE SECOND CENTURY.**

THE most full and satisfactory testimony to life and manners in the second century of our era is given by Lucian. That period is full of interest to those who, following the vicissitudes of our Christian faith, care to see the Church, in its youth and its unity, struggling against odds such as are now scarcely conceivable. Rise as high as we may in affectionate construction of this history, we are likely, because dealing with a living and regenerating faith, to achieve results of more enduring value than in considering mere dreams of an idealized past.

The life and manners of the people indicate what forms of opposition were to be overcome by this Christian faith and also afford tokens of progress, and as a witness to these facts Lucian is incomparable. The canon of Scripture had been closed. Such light as is thrown by the New Testament upon the customs and constitution of society had been only incidental to the main purpose of the book, but that light shines no longer. Lucian is a writer whose main interest lay in the delineation of ordinary types of character. His works, as they have been preserved to us, far exceed in bulk those of any nearly contemporaneous author. He is a man very happy in his literary habit, extremely readable, being, as few men are, both witty and humorous. He was a wide traveler. We find him in Asia Minor, Greece, Rome, Gaul, Africa; in all these regions observing men and pursuing the literary occupations which suited the intellectual development of his life: first as a pleader in the courts, then as a professional rhetorician, finally as a student of philosophy. References in his writings place him between 120 and 200 A. D. Finally, in the words of Jacob:\* "In the greater part of his writings he by no means depicts Greek manners, but the manners of his contemporaries in the Roman world under the Antonines."

\* *Characteristics of Lucian*, Hamburg, 1832, p. 17.

Those cannot approach Lucian with any serious purpose who permit themselves to be influenced by a prejudice which has unfortunately grown up against him. He has been charged with skepticism and impurity. Skeptical he certainly was of much that reasonably provoked him to such an attitude, but not of certain very fundamental things which cannot be detailed here, and as to the other matter his writings call for no more expurgation than those of Shakespeare; his *True History*, a prototype of *Gulliver's Travels*, is fully as high in moral tone as the work of Dean Swift.

Of the various types of character delineated, the philosophers seem to interest Lucian more than any other class of people. In fact, he has so much to say about them that one would think the philosopher a very prominent figure, numerous and assertive as well, in the second century. Readers of the New Testament are prepared for an unfavorable judgment upon this class of men. The apostle Paul had instructive experiences with them.\* Of the "certain of the Epicurean and Stoic philosophers" who fell in with him at Athens, some asked, "What would this babblers say?" Some said, "He seems to be a proclaimer of strange gods." Gallio proved to be only an aristocratic dilettante.† Tyrannus did nothing more, apparently, than lend the privileges of his "school."‡ Quintilian, who was contemporary with St. Paul, may help us to understand this attitude of indifference. He says:§ "I will freely concede that many under the old teachers of wisdom have learned nobility and have so lived as they have learned; but now the greatest vices, on the part of most, hide themselves under that name. Thus men take no more pains through virtue and endeavor to be called philosophers, but they hide the vilest customs under earnest looks." And some practical results working out in life no doubt led to that earnest warning of the apostle:|| "Take heed lest there shall be anyone that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudi-

\* Acts xvii, 18.

† *Ibid.*, xviii, 12-17.‡ *Ibid.*, xix, 9.§ *Inst. Or.*, 1, Prooem., § 15.

|| Col. ii, 3.

ments of the world, and not after Christ." Lucian writes of the philosophers as a class. He pictures them as quarrelsome, ignorant, vain, avaricious, lazy, hypocritical, and immoral. No doubt there were many to whom his satires did not apply. We would say this of Lucian himself, for he became, as he reveals in his *Hermotimus*, a student of philosophy at the age of forty. Citations from his *Dialogues of the Dead*, the *Sale of Lives*, and the *Angler* will serve as specimens of his motive and method.

Dr. Jebb says the *Dialogues of the Dead* are "brilliant satires upon the living."\* They are such through a satirical handling of popular conceptions of the life of the world of departed spirits. In the tenth of this series we may see how our author makes his drive at the philosophers. A party of those lately departed from life is represented as coming down to cross the river Styx. They are so many that Charon fears his boat will not hold them. It is old, leaky, and does not ride on an even keel. So he and Hermes, the conductor of all such parties, decide that each *voyageur* must strip down to the naked soul: "They must embark," says Charon, "leaving all these superfluities on the shore." Hermes stands at the head of the ladder and will suffer no one to descend until he has complied with the conditions. One of the passengers-to-be is a philosopher. Another is Menippus, who lived as a Cynic in the first half of the first century B. C. He is worthy of mention because he is evidently Lucian's hero in philosophy and appears in many of his pieces as a satirical jester. The approach of the philosopher to Charon's ferry-boat is after this manner:

HERMES. Who is this, grave in appearance, high-headed, this man who lifts his eyebrows, this thoughtful character, he who has let his beard grow long?

MENIPPUS. It is a certain philosopher, Hermes. I might rather say a juggler, and full of quackery. So strip him too, for you will see many laughable things covered by his cloak.

HEM. Put off your pretense first (philosopher strips off his outer garment), then all these things also. Zeus! What an amount of imposture he has accumulated! And how much ignorance, and

\* *Greek Literature*, p. 153.

strife, and vainglory, and profitless disputations, and flowery words, and twisted sentences! And no end of labor spent in vain, and not a little gossip, and nonsense and petty talk, and, by Zeus! this money and luxury and immodesty and temper and good living and effeminacy! For these things do not escape me, though you have very cunningly hidden them. And put off your falsehood, and conceit, and your thinking yourself better than others. If you were to go on board with all these things what ship of fifty oars could receive you?

MENIP. He has the heaviest thing of all hidden yet under his armpit.

HERM. What is it, Menippus?

MENIP. Flattery, Hermes; a thing useful in many ways while he was alive.

Then when they are all embarked and under way the ghosts begin to groan, for that feature of the voyage is according to popular notion, and Hermes says:

What do you groan for, foolish ones? and especially you, philosopher?

PHIL. Because, Hermes, I was thinking the soul to be immortal.

MENIP. He lies. It's likely he had another cause for his sorrow.

HERM. What sort of things does he grieve for?

MENIP. Because he will never again feast at long-drawn-out banquets, nor, going out by night concealed from all men by wrapping his head in his mantle, will he make the round of the stews, and then deceiving the young in the morning receive their money for his wisdom, forsooth! These things grieve him.

Christian or not, Lucian believes in immortality, in the fixedness of attained character, and in the effects of sin wrought in the inner nature as the punishment of sin, and in this and other passages he powerfully illustrates these truths.

The *Sale of Lives* and the *Angler* are companion pieces. The first of these is of interest because it is in the nature of a prelude to the *Angler*. The sale is an auction for the benefit of Zeus; the auctioneer is Hermes, who will be seen to fulfill varied functions in the Olympian economy. The commodities are philosophers, whom Zeus has in stock. The buyer is supposed to take his purchase as the guide of his life, hence the title of the piece. The salesman gives a succinct characterization of each philosopher, and after he has himself in colloquy with the buyer given the merits of his own system, all from the Lucianic point of view, they go for various



prices. Socrates brings twenty-five hundred dollars, Pythagoras one hundred and eighty because he has a golden thigh; Diogenes brings the least, six cents, because he will make nothing better than a sailor or a gardener. We need say nothing more about the *Sale* than that the various philosophies have only the value of a mere dilettanteism. The consummation of all this comes to pass in the *Angler*. In this piece the responsible author of the *Sale* is represented as being cornered in the Athenian graveyard by the worthy philosophers themselves, who have secured the privilege of spending one day on earth for the purpose of catching and chastising their traducer. The outcome of the *Angler* is that Lucian justifies his low estimate of the services rendered humanity by the philosophers. With rapid dialogue, with repartee seasoned with Attic salt,\* with parodies upon the poets, Lucian saves himself from immediate destruction at the hands of the outraged philosophers, who are led on by Socrates, and gains the privilege of defending himself before Philosophy herself. They go in search of Philosophy and, finding her, repair to the Acropolis. That is, true philosophy is not extinct though philosophers are a despicable lot. Diogenes volunteers to make the speech for the prosecution, because, as he says:

I have been insulted most of all, having been auctioned off for six cents.

The speech of Diogenes is characteristic, for he had said in the *Sale of Lives*:\*

You must be bold and impudent, and must revile all men impartially, both kings and common men. Let your dialect be barbarous and your utterance discordant and without culture, like a dog.

Nevertheless he is applauded by his own party. Lucian, in his rejoinder, claims he had intended no wrong to the men before him, the acknowledged masters in philosophy. He exclaims why he has made light of the names of Socrates and Plato and Chrysippus and others. Having been a professional rhetorician and pleader, he had resorted to philosophy



after he had learned to what wretched tricks he was expected to resort, "deceit and falsehood and impudence and clamor and factious strivings, and ten thousand other things." He goes on:\*

When I but inclined toward your truths I began to wonder at thee [that is, Philosophy], as was right, and at all these with you, as the lawgivers of the best life, ready also to give a hand to those striving after this life, commending also the most seemly and profitable things, that no one may err and pass them by, but, looking earnestly to the rules which you have proposed, may harmonize and guide his own life by them—a thing which, by Zeus! few of us do. But when I saw many possessed not by love of philosophy, but only of the credit that comes from the affair, being very much like good men in things convenient and evident, and of just that dimension that makes them easy for everyone to imitate—I speak of the beard, and the walk, and the attire—yet contradicting life and conduct by their habit, caring for things contradictory to you, philosophers, and destroying the repute of their doctrine, I was angry; and the matter appeared to me just as when some actor of tragedy, being himself swift and effeminate, represents Theseus, or Achilles, or even Hercules, neither stepping nor speaking in an heroic manner, but hiding his womanishness under a great mask. . . .

(§ 32.) For if men should see one of these pretenders practicing anything evil or unseemly or impure, there is none but would lay the blame to philosophy itself, and then to Chrysippus or Plato or Pythagoras, or of whomsoever the sinner had made himself namesake. And from him who lived the bad life men would continually draw evil conclusions of you who died long ago; so that you would be condemned by default with him, and be dragged down into a like ruin.

When I saw these things I did not suffer them, but confuted these impostors, and distinguished them from you.

This is the substance of the defense by which, no doubt, Lucian sought to reach and influence his contemporaries. All this was not written for the sake merely of the literary performance. Lucian is acquitted in these words:

What, indeed, shall we say but that he be released from the accusation, and be placed upon record as a friend of ours.

Then it is proposed to carry the war into Africa and there is a call sent out as follows:

Hear; be silent. The philosophers are to come to the Acropolis, and make their defense before Virtue and Philosophy and Justice.

\* *Angler*, § 30.

A few respond, true philosophers who have no fear of the trial, but they are soon lost in the noise and pushing of a rabble that comes in answer to a different call. Lucian calls:

Hear; be silent. Such as pass for philosophers, and such as think that for them there is something in the name, are to come to the Acropolis for the distribution. Two minæ shall be given to each one and a flat cake of sesame. Whoever can show a long beard shall also receive a cake of figs. . . . Bless me! how the path up became full of struggling men just as soon as they heard of the two minæ.

In a trice the Acropolis is filled with a crowd clamoring for the money and food. As a final test Lucian proposes to bait a hook with a fig and a bit of money, and fish for philosophers. This is at once the climax of absurdity and the artistic consummation of the piece. We cannot forego the description of the way in which comes up the victim who has the outward appearance of a philosopher of the order of Diogenes. The dialogue goes on:

LUCIAN. Do thou, sportsman Poseidon and friend Amphitrite, send many fishes up our way! Ah! I see a sea wolf. I know him by his golden brows.

CONFUTATION. No, it is a shark. He approacheth the hook, gaping. He smells the gold, he comes nearer. He touches it. He's taken it. Let us haul him up.

LUC. Now do you take hold with me of the line. Up he comes. Hold! I know who thou art, most excellent fish. This is a Cynic. Hercules! the teeth! What do you say, Diogenes? Do you know who this is, whether he is any relation to you?

DIOG. Not the least.

LUC. What then? How much ought he to be considered worth? For I sold him for six cents this morning.

This is the outcome in every case. The genuine philosophers fail to recognize those who have assumed their names.

When we remember that in the ancient world the philosophers were the teachers of morality, that they sought in their speculations for the real truth in those great questions of duty and faith which so mightily influence men, that they were to their own times what the exponents of truth in Christian pulpits are to the times in which we live, and that the young in their learning of the ways of life came to them for the sanctions of the true life, we can weigh Lucian's testi-

mony to the prevalent character of those who undertook this teaching. His testimony is that they are venal and impure hypocrites. We could understand the situation if to-day we were to behold in the great majority of the ministers of the Christian religion an untrue, self-seeking company, ignorant of the true purposes of their own calling, instead of being obliged to confess, with an always genuine sorrow, that here and there there is an undeniable lapse from the true ideal of Christian service.

But why is it that the pursuit of philosophy, an occupation in itself noble, could come to such degradation as this? The explanation is in the fact that this essentially noble pursuit had become separated from the active conduct of life. It has been said by Maurice:\* "The only true way of considering philosophy is in connection with life of the world, and not as a set of merely intellectual speculations and systems." And K. G. Jacob says, in a work already quoted:† "The philosophy of the time of Lucian was no longer the philosophy of that earlier time when youths and men in the gardens of the Academy, upon the margin of the Ilissus, or in the halls of the Gymnasium hung upon the lips of the wise and with them sought to solve the mystery of being and of the world. The degeneracy of the government in the free Greek states, the anarchy consequent upon the Macedonian ascendancy, and endless subjection under the domination of Rome, had made an end of such philosophical conversations. Greek life and Greek science spread themselves, indeed, after that time in the provinces of the Roman empire; but in the last times of the republic, and in the beginning of the empire, that noble philosophy of the Greeks was vainly sought which not only hid itself in the shadows of the schools but would also make itself active for life." A gross materialism such as finds many manifestations in our own times, showing itself in the corrupt self-seeking incident to the decadent Greek democracies, had first stifled the nobler energies of men. Then, manifesting itself in the despotism of the

\* *Life*, vol. I, p. 202.

† *Characteristics of Lucian*, p. 53.

empire, it had crushed all aspirations after personal excellence and had reduced philosophy, in the time and before the time of Lucian, to a set of empty phrases. Besides this discouragement of goodness under the tyranny of political circumstances there is no doubt that the class of teachers with whom this paper is concerned were contaminated by the general degradation of that age. Until the divine regeneration of Christianity brought its heaven-descended change into the world, few escaped the vortex into which society was plunging. Undoubtedly, also, the mad despair to which men had come in their universal skepticism, their renunciation of the very principle of faith, created a demand for some form of self-justification, and this could be most readily supplied by these who in happier times could have led men by the teachings of philosophy to self-knowledge and virtue. By yielding to the influences about them the philosophers no doubt hastened the downward motion.

This was but the just fate of a purely human system of instruction and guidance. Christianity renewed society by bringing to bear upon its corruptions the influence of the personality, both divine and human, of its Founder. By exalting the rights and idealizing the possibilities of the individual the teachings of Christ have elevated all life and all the pursuits of men, and philosophy has been restored to its rightful honors and made handmaiden to religion and progress. The second century has for us this interest: that we see in it the turning of this conflict. And Lucian has this value for us: that he testifies to life and manners in which the progress of this conflict is most evident.

*Wesley Wood Smith*

**ART. VII.—THE PLACE AND WORK OF THE LAITY  
IN THE CHURCH.**

THE saving of the world waits upon the conviction of the common, or average, man that he is called of God to the work of evangelization. God has not chosen to speak to the world save through men who are conscious that they have met him face to face and have the right to speak to and for him without the consent or help of any intermediary. In this is involved all the problems of our own and of all ages. In its great sweep it touches all life and is concerned with all the philosophies of life. The growing belief in democracy must go for its justification, as it does for its inspiration, back to the fundamental truth that God is no respecter of persons; that all our offices, orders, and dignities are nothing to him, that he counts all men as his children, whatever their color or country or place on the earth, and that his favor is not to be guaranteed by any human organization, much less by any man, but only by personal righteousness. A true philosophy of history must regard the conflicts of the race, and the various changes in the beliefs and social conditions of men as well as in their aspirations and ideals, as but the expression of man's consciousness of his personality: his absolute right as a son of a divine Father, and because of that fact, to live his own life, subject only to those requirements which grow out of the rights of the other individuals associated in the school of him who is Teacher and Ruler as well as Father.

Judaism, at its best, witnesses to this faith. Its spiritual expression was a Theocracy: every Israelite free because he was under the immediate rule of Jehovah, everyone privileged to come before God as his own priest. Abraham, without the help of the official religion of his time and country, is represented as going out alone under the stars and talking to God, and making a covenant with God which he so strenuously believes that, in the light of it, he abandons home and native land to seek a country of which he personally knows nothing.

Jacob, as the heir of promise, leaves his father's house for a foreign land, and while on his journey sees the heavens opened and a ladder extending from earth to heaven on which his faith carries him, with the shining hosts, up to the very throne of God. Moses, the founder of the Israelitish nation, sees God alone in a burning bush, then returns to his people and leads them, out of Egypt and out of bondage, to the borders of their promised land. It was this same great leader who, when it was reported to him that certain ones were prophesying without commission from him, uttered those memorable words which not only reveal his own nobility of character but are worthy of being the motto of this new century: "Would that all the Lord's people were prophets." Take any of the great leaders of Israel. What one can be named, king or prophet, who did not believe that he held his commission directly from Jehovah? which was authority enough.

It is our habit, when referring to Israel, to think of it as a state controlled by a priesthood, and of the religion as a highly organized ritualism capable of being understood and carried out only by an official class before whom the laity were as the dust in the balance. In answer to this popular belief it may be said, in general terms, that whatever is priestly or highly ritualistic in the religion of Israel pertains not to the essence of that religion but to what is accidental, what is due to the corruption of the early faith or what is permitted on account of the hardness of men's hearts. According to Wellhausen the early faith can be summed up in the formula: "Jehovah is the God of Israel, and Israel is the people of Jehovah." In the beginning there was no priesthood, as we now understand the term. According to Robertson Smith: "Among the nomadic Semites, to whom the Hebrews belonged before they settled in Canaan, there has never been any developed priesthood. . . . The ritual observances of the ancient Arabs were visits to the tribal sanctuary to salute the god with a gift of milk, first fruits, or the like, the sacrifice of firstlings or vows, and an occasional pilgrimage to discharge a vow at the annual feast and fair. . . . These acts



required no priestly aid; each man slew his own victim and divided the sacrifice in his own circle." The same writer goes on to say that "the whole structure of Hebrew society at the time of the Conquest was almost precisely that of a federation of Arab tribes. The old individualism of the Semitic nomad still held its ground. Thus the firstlings, first fruits, and vows are still the free gifts of the individual, which no human authority exacts and which every householder presents and consumes with his circle in a sacrificial feast without priestly aid." Gradually ritual usurps the place of teaching in Israel. "In the time of Josiah altar service and not the function of 'teaching' had become the essential thing in priesthood. The holiness of Israel centers in the sanctuary, and round the sanctuary stand the priests. The bases of priestly power under the system are the unity of the altar, its inaccessibility to laymen and to the inferior ministers of the sanctuary, and the specific atoning function of the blood of priestly sacrifices. All these were unknown to old Israel: the altars were many, they were open to laymen, and the atoning function of the priest was judicial, not sacrificial." We know that Abraham, Isaac, and Jacob performed priestly acts though they had never been consecrated as priests; performed them as did Melchizedek, king of Salem, who is called "priest of God Most High," after whose order, according to the book of Hebrews, and not after the Aaronic priesthood, which is considered "a deflection" from the order of Melchizedek, was Christ. Moses's father-in-law, Jethro, was, so far as the record shows, a layman, as was Moses himself, yet he is called "priest of Midian." The whole Jewish nation was designed, according to the record in Exodus, to be "a kingdom of priests," everyone free to appear before Jehovah in his own behalf. 'As late as the time of David we find it recorded in 2 Sam. viii, 18, that "David's sons were priests." De Wette and Gesenius regard this as "a revival of the old household priesthoods."

Not only was the priesthood something essentially foreign to the fundamental thought in the religion of Israel, and to



God's purpose to raise up a holy nation in which each member should be a priest unto God, but the priesthood as an institution was not nearly so influential as we are accustomed to think. In early Israel the prophets and in later Israel the scribes, and particularly the synagogue, were not only the true leaders of Israel but they often exercised what must be regarded as priestly functions. The great men of Israel, Samuel, David, Solomon, Elijah, Elisha, Amos, Hosea, Isaiah, Jeremiah, were laymen who did not hesitate, when they thought proper, to assert their right to speak to God and for him without any so-called consecration. "Samuel, who was not a priest, nor even a Levite, performed every function of a priest all his life long." At the dedication of Solomon's temple "the king is the one predominant figure, and the high priest is not once mentioned." It was Solomon, and not a priest, who blessed the people and offered the dedicatory prayer. "Three times a year, we are told, he offered—and for all that appears, offered with his own hand without the intervention of any priesthood—burnt offerings and peace offerings upon the altar."\* The burden of every true prophet, and the prayer of every Israelite who understood the genius of his nation's providential history, was for One who should restore to Israel its pristine freedom and to each individual his place in the national life and worship as a king and priest unto God. The book of Hebrews reflects Jewish aspiration as well as represents Christian thought. Its masterly argument in behalf of the mediatorial work of Christ must have appealed, in a peculiarly powerful manner, to every Jew who had read carefully his country's history. In his concluding words on the subject of the priesthood Robertson Smith says of the author of the Hebrews: "He easily demonstrates the inadequacy of the mediation and atoning rites of the Old Testament and builds upon this demonstration the doctrine of the efficient high-priesthood of Christ, who, in his sacrifice, truly 'led his people to God;' not leaving them outside as he entered the heavenly sanctuary, but taking them with him

\* F. W. Farrar, *The Expositor's Bible*.

into spiritual nearness to the throne of grace. This argument leaves no room for a special priesthood in the Christian Church." It puts all on the same basis. All may pass into the holiest through the atoning blood; all, without distinction, are ministers of the grace of God.

How changed the attitude of sacerdotalists since the learned studies of Hatch and Lightfoot and others on the Christian ministry have been published is seen in the recent works of Bishop Gore and Canon Moberly. The last named, in his large volume entitled *Ministerial Priesthood*, a book whose Christian spirit is above criticism, defines his position thus: "Now I have insisted that what Christ is the Church, which is Christ's mystical body, must also be. If Christ is Prophet, the Church is prophetic. If Christ is King, the Church is royal. If Christ is Priest, the Church is priestly." No one insists with greater positiveness than Dr. Moberly that it is the Church, and not the minister, that possesses this priestly character. In the chapter on "Relation Between Ministry and Laity" he says: "What, then, exactly is this spiritual Body; and of whom does it consist? Most emphatically we reply, that it consists of, and means, not in any way the clergy as such, but the whole corporation or Church of Christ. . . . The spiritual privilege, the divine access, the life of, and with, and by, and unto God, are essentially the possession of all, not of some; of the whole Body, primarily, as a whole (for the corporate life precedes and transcends the individual); of individuals as they are true members of the Body, not as they are members to whom this function, or that, in the organism of the Body, is assigned."\* This then is the conclusion: If there is a priesthood in the Church it belongs to the Church and not to the individuals, except as they are living members of the Church. In this respect one member has the same place as another. But if it be asked, "What is the relation of ministers specifically ordained to this total life and power of the total Body?" the answer is: "They are organs of the Body through which the life, inherent in the

\* *Ministerial Priesthood*, pp. 66, 67.

total Body, expresses itself in particular functions of detail." The crux of the whole argument then lies in the question, "What are the organs?" Dr. Moberly has his answer. He says, in effect, that the organs of the Body are what they are and where they are by divine appointment, though the Church is given permission to ratify such appointment. He finally arrives at the conclusion that the ministers appointed in accordance with the High Anglican view of Church government are the true organs of the Body of Christ. Suppose we accept the statement that the Church, as a Church, represents Christ in his priestly work, does it not inevitably follow that every member of the Church, who is such in reality, has the priestly character on account of such relationship? Certainly that is Paul's contention in his first letter to the Corinthians: "All the members of the body, being many, are one body. . . . For the body is not one member but many. . . . And the eye cannot say to the hand, I have no need of thee: or again the head to the feet, I have no need of you. Nay, much rather, those members of the body which seem to be more feeble are necessary: and those parts of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comeliness." The point is that every member of the body has his own special work and function. "To each one is given the manifestation of the Spirit to profit withal." Hence no one can say to the others, "I have no need of you." Every member has his place. Even the humblest is needed, for he, if he belongs to Christ, has his work of ministering to the others. If it be said that the hands are the divinely appointed organs to act for and in behalf of the body, it can be said with equal force that the eyes, the ears, the feet are divinely appointed organs of the body. And we must not forget the internal organs which, though unseen, act for the body. In fact every part of the body has its particular function in caring for and acting in behalf of the whole. This means, if it means anything, that every real member of the Church is, equally with every other member, a king and priest unto God. To argue that only

those who are chosen in accordance with the rules of the Anglican or any other church are worthy of representing the Church or acting for it is not only an intolerable presumption, it is a practical denial of just what the apostle affirms.

Observe how the truth of the essential priesthood of all believers is brought out in the beginnings of Christianity. Look first at John the Baptist. The forerunner, without the authority of any organization and without any so-called organization, preaches the Gospel of repentance to the people, and with such manifest acceptance that thousands flock to him; and when a commission hastens from Jerusalem to the Jordan, where John is baptizing, no question regarding his authority is asked, only who he is. Christ came without formal announcement or indorsement. "In the life he lives," says Fairbairn, "he never does a priestly act or gives himself a priestly name, never assumes toward man the attitude, or manifests the temper, or falls into the tone of the conventional priest. More, he founds his society and does not name any man he calls to office within it priest, appoints no man to do any priestly act, institutes no official priesthood, simply and purely makes them apostles, or disciples, or prophets, men who learned and men who taught, or who learned that they might teach."\* The Twelve were chosen from the commonest employments, and were in no way connected with the official class among their countrymen. So far as their own Church was concerned they held no official position. A prominent representative of the Protestant Episcopal Church, Dean Hodges, of the Episcopal Theological School at Cambridge, says: "One of the most remarkable things about these men is that they were all laymen. There was not a priest among them. It is true that they had received the highest and holiest of all ordinations; they had been commissioned to their office by Christ himself. Nevertheless it is plain enough that they had no valid orders, as theologians in those days measured validity."† This is true. Neither the theo-

\* *Religion in History and in Modern Life*, p. 147.

† *The Heresy of Cain*, p. 161.

gians of their times nor the ecclesiastical sticklers for the proprieties in our day would say that these men received anything like what we call ordination. They were chosen one at a time by the Master himself, taught by him, and then sent out to preach his Gospel with no credentials save their love for him and manifest presence of the Holy Spirit. What is true of the apostles is emphatically true of the rest of the disciples. There is no evidence that the Seventy received any other ordination save the commission of Jesus to preach and teach and heal. Having freely received they were as freely to give. In no respect were they separated from the body of the disciples, each of whom possessed the same relationship to the Lord as the rest and upon each of whom was laid the same responsibility for the proclamation of the truth.

The selection of Matthias by the eleven to take the place of Judas was in no way a formal affair. There was no ordination, no conferring of official honors. As McGiffert says: "It was not as an office bearer that Matthias was appointed, but as a witness to the resurrection." So far as we can see, the apostles "held no position in the church at Jerusalem, and were not intrusted with its government or empowered to exercise authority within it."\* The very name "apostles" seems to be used in the Acts as synonymous with traveling missionaries, many of whom appear not to have held any "official position in any church or churches."

St. Paul, like his fellow-apostles, was a layman when he was called to the work of evangelization, and by no vote or laying on of hands was he "ordained" to the ministry. He thanks God that he was not chosen by men, but by the Lord himself. He writes to the Corinthians asking them if he is not an apostle and free. And for proof he points not to any ordination of men, but to his work. "If to others," he writes, "I am not an apostle, yet, at least, I am to you: for the seal of mine apostleship are ye in the Lord." It is true that both Paul and Barnabas went to their work among the Gentiles with the approval of the church at Antioch. But the laying

\* *The Apostolic Age*, p. 45.

on of hands of which much is made in certain quarters, can hardly be regarded as having any official or sacerdotal significance. It was in harmony with a Jewish custom, and, according to Hatch, was used "chiefly in the appointment of members of the local courts, in admitting a scholar to study, and in giving him authority to teach—in the ceremony, in other words, which corresponds to our graduation. It was in use in the Christian Church not only in the admission to office, but also in the admission of an ordinary member and in the readmission of a penitent."\*

In harmony with this view of the apostolic Church are the evidences, coming more and more to light, concerning the administration of the sacraments and the origin of orders in the ministry. There is now little doubt among scholars that in the beginning any Christian might baptize or administer the sacrament of the Lord's Supper. Says Hatch: "The Christian was, in a sense which has often since been rather a satire than a metaphor, a 'member of Christ,' a king and priest unto God. The whole body of Christians was upon a level: 'all ye are brethren.' The distinctions which St. Paul makes between Christians are based not upon office, but upon varieties of spiritual power." Even as late as the beginning of the third century, when the Church was beginning to turn away from the apostolic order and life, Tertullian, whom Milman calls the "father of Latin Christianity," allows that where there is an emergency a layman may celebrate the Eucharist as well as a bishop. He is reported as saying that "where three Christians are, though they be laymen, there is a church."†

The terms "deacon," "elder," "bishop," by which different orders of the ministry are designated, were originally names of certain officers in the local churches, and were all laymen. The word "deacon" means servant, and was applied originally to one of the seven men who were selected to relieve the apostles of the care of the Christian widows in the Church.

\* *Organization of the Early Christian Churches*, p. 135.

† Quoted from Hatch.



They were at first only a committee to administer charity. The bishop's origin is as humble as that of the deacon. While we may not say just what were his duties in the earliest times it seems quite clear, from the important studies of Hatch and others, that he was hardly a minister as we use the term in our day. He seems to have been the treasurer of the funds for the needy, and as these were very numerous, and as the bishop in early, as in later, times usually magnified his office, he gradually attained a position which was not originally contemplated. The elder, or presbyter, appears to be a survival of a Jewish official whose duties in the synagogue were "partly administrative and partly disciplinary." With worship and teaching he seems to have had "no direct concern." When a synagogue became Christian these officials simply went on with their work, gradually changing with the changed views and needs of the times. But at first all of these—deacons, bishops, and presbyters (or elders)—were officers of the local churches, laymen, not ministers, as the term is now used. Of course everyone was a minister in the sense in which Jesus used the word; for to be a Christian meant, as a matter of course, to be a minister of the grace of God to those in need. But there were many ways of ministering and many kinds of ministers. Paul expressed the common consciousness of the Church of his day when he said: "Now there are diversities of gifts, but the same Spirit. . . . For to one is given through the Spirit the word of wisdom; and to another the word of knowledge, according to the same Spirit. . . . And God hath set some in the church, first apostles, secondly prophets, thirdly teachers, then miracles, then gifts of healings, helps, governments, divers kinds of tongues."

Gradually, through the influence of the social conditions in which the Church was placed and the weakness of human nature, the unconventionality and freedom, as well as the fervor, of the early days passed away. Instead of a brotherhood of believers bound together by their love of a common Lord there grew up an ecclesiasticism modeled after the empire and influenced by Jewish and heathen beliefs and modes of wor-



ship. A division was made between the layman and the minister, and the ministry itself was divided into grades. Only certain ones were allowed to preach, and these through indolence or ignorance, or both, allowed the preaching of the Gospel practically to become a lost art. It is said that "there was a time when the bishops of Rome were not known to preach for five hundred years together." The whole blessed life of religion was smothered under a gloomy monasticism and a pitiless ecclesiasticism. The darkest hour was about the beginning of the twelfth century. But it is just then, when the cause of truth is under eclipse and threatened with extinction, that the blessed sun begins to shine again. In the city of Lyons, in France, there lived a rich and respected citizen named Peter Waldo. One day in the year 1173, while conversing with some friends, one of them suddenly fell dead at Waldo's feet. That was the means of starting into life a movement which, beginning with Waldo himself, a layman, has continued to the present day through that noble sect the Waldenses,\* the first genuine Protestants in history, whose earliest confession and pledge was: "We must obey God rather than man; we must follow Christ in his poverty and reclaim a crooked generation by the free preaching of the Gospel."

It was barely a half century later when a movement similar to Waldo's was begun in Italy. Says Dr. Hodges: "The whole world lay frozen in the depths of polar winter. There seemed to be no life in religion. It was next to impossible to find any company of the priests who were obedient unto the faith. And then the sun began to shine in the heart of St. Francis of Assisi, and out of his heart into the hearts of hundreds of earnest men, laymen like himself; and they went everywhere, carrying sunshine, preaching the Gospel of the resurrection. And spring came." At first there were but seven who rallied around this humble layman to whose inmost heart the Spirit had spoken, saying, "Go, preach."

\* I do not enter into the vexed question whether Waldo was, strictly speaking, the founder of the Waldenses.

But in perfect confidence he sent these seven lay brothers forth with this commission: "Go and preach, two and two. Preach peace and patience; tend the wounded; relieve the distressed; reclaim the erring; bless them which persecute you, and pray for them which despitefully use you." As if to anticipate discouragement he said to the few who at first gathered around him, "I hear in my ears the sounds of the languages of all the people who will come to us—French, Spaniards, Germans, English. The Lord will make us a great people, even to the end of earth." How literally his prophecy was fulfilled the great Franciscan Order bears witness. Indeed we are told that the success of the Dominicans was due to their adoption of the spirit and methods of Francis. When St. Francis died it is said that the marks of the wounds of Christ were found on his body; a story which, if not literally true, testifies to the universal belief of the men of his day in his uncompromising loyalty to, and complete spiritual identification with, Christ.

These were but prophecies of the great Reformation which finally swept over Christendom. We think of that mighty movement in connection with the monk of Wittenberg, Martin Luther, who dared to face alone the opposition of pope and Church. But we should not forget those others, men without any consecration save the call of Christ, like Waldo and Francis, who made Luther possible. We in America naturally turn with fondest recollection to that movement which sent the pilgrims to our shores to found a republic in which every man should have the right to life, liberty, and the pursuit of happiness. We know that that movement was religious to the core. Puritanism was the natural and inevitable result of a nation brought into living contact with the Holy Scriptures. It was, at bottom, the expression of the rights of the individual, which meant the rights of the layman, against intolerance on the throne or at the altar. The two greatest leaders of Puritan England were John Milton and Oliver Cromwell, both laymen. "Milton," writes Green, "is not only the highest, but the completest type of

Puritanism." Of Cromwell it is enough to say that he saved England to Protestant Christianity.

In the eighteenth century, when England had lapsed into a semipaganism and was threatened with the terrors of the French Revolution, God raised up John Wesley to turn the hearts of the people back to himself. It is no detraction from the reputation of the Wesleys and of Whitefield, however, to say that Methodism originally was, and in some parts remains to this day, essentially a lay movement. Great as was the work of the ordained ministry, it was the laity, set on fire with holy zeal, that carried the Gospel to the masses of Englishmen. And it is significant that John Wesley was led to see God's hand in the work of lay preaching through the influence of his mother, herself a true preacher of the Gospel, who wrote concerning Thomas Maxfield, whom Wesley was about to silence: "Take care what you do. Thomas Maxfield is as truly called of God to preach the Gospel as ever you were." Susannah Wesley's advice was heeded, and lay preaching became a recognized branch of Church work. It undoubtedly made Methodism the great power it is to-day in England. Of American Methodism it is perhaps enough to say that it was founded by three lay preachers: Philip Embury, Robert Strawbridge, and Captain Webb. If in these latter days something of the old power is lacking the cause may be looked for, not so much in the so-called worldliness of the Church, which is rather an effect than a cause, as in the decline of the class meeting—that splendid lay training school of the Church—and in lay preaching. Dr. Abel Stevens in his supplementary volume, closing his incomparable *History of American Methodism*, uses these striking words: "The future of Methodism will depend greatly on its fidelity to the primitive idea of the 'priesthood of the people,' an idea which has been pervasive in its structure, from basis to summit, and all-powerful in its history."

The limits of this paper will not permit any extended reference to the influence of the laity in the modern Church, but it is worthy of note, and very significant, that the two

greatest preachers of our day, Charles H. Spurgeon and Dwight L. Moody, never consented to be ordained by human hands. And these two men, Spurgeon and Moody, represent not only an increasing multitude but a world-wide movement toward the democracy of Christ. The Sunday school, the Young Men's and Young Women's Christian Associations, the Christian brotherhoods and sisterhoods, the missionary, philanthropic, and reform societies, and the organizations of young people, are all evidences of the rising tide of lay interest and activity which in the not distant future must sweep away all artificial distinctions between clergy and laity. The stars in their courses fought against Sisera, and destiny, which is only another name for God in history, is fighting against privilege in the Church. Long ago the State renounced the doctrine of the divine right of kings; is it not time for the Church to renounce the divine right of the clergy? God's men like God's truth should be accepted on their merits without labels of any kind.

In emphasizing the "priesthood of the people" there is no leveling down, but a leveling up. In showing the sandy foundation on which the mediæval Church so laboriously built up its elaborate system of a sacrificing priesthood far removed from the laity, which modern Romanism and its imitators under a Protestant name so passionately strive to maintain, there is no purpose to depreciate God's true ministers. They cannot be depreciated, for their claim to respect and acceptance proceeds from no laying on of human hands, nor is it based on any presumed right to open the doors of the kingdom of heaven to men, but from a divine call as revealed in their tone of authority joined to their humility, love, and zeal. That such men should be recognized as possessed of a gift for ministering, and set apart by the Church as worthy of confidence, is admitted at once; but the call of God and the fruits of service are the real tests after all. To such a ministry the whole body of God's people is called. Never was such a ministry needed more than now. Never were the opportunities for Christlike service so numerous. In Chris-

tian lands there are millions growing up right around our church doors—many of them the sons and daughters of church members—who never cross the threshold of a church from one end of the year to another. The rich, many of them, are growing up as purely pagan as were the Romans under the Cæsars. The working classes, as a rule, will have nothing to do with the Church. Our cities, admitted to be the plague spots of the earth, are working out their destinies without any particular concern for the Church or for Christianity. What is the remedy? There is but one. It is the same means which organized the Church and sent it forward on its glorious career; the same which made the Waldenses, the Franciscans, the Puritans, the early Methodists, such mighty forces in the world of their day. The laity must arise. Without waiting for star preachers or hesitating leaders among the stated ministry the laity should magnify its call and privilege. "The Lord never meant that there should be only one minister in a parish. He meant that there should be as many ministers as there are Christian men and women. . . . Peter is not enough, nor even John and Peter. The Church needs Peter and James, and John and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphaeus, and Simon the zealot, and Judas the brother of James." "But now in Christ Jesus ye that once were far off are made nigh by the blood of Christ. For he is our peace, who made both one, and brake down the middle wall of partition. . . . So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone."

*W. E. McLeannan*

## ART. VIII.—ISAIAH'S PREDICTION OF THE MOTHER OF MESSIAH.

"The Lord himself will give you a sign: Behold, a virgin shall conceive and bear a son, and shall call his name Immanu-el. . . . For before the child shall know to refuse the evil, and choose the good, the land whose two kings thou abhorrest shall be forsaken."—Isa. vii, 14, 16.\*

THERE are Christian scholars who disbelieve and absolutely deny that this utterance of Isaiah had any intended reference to Mary the mother of Jesus. In the front rank of these is Dr. A. F. Kirkpatrick, regius professor of Hebrew and fellow of Trinity College, Cambridge, England. He says:

It is clear that the words, "Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel," were not, in their original intention, a prediction of the miraculous birth of Jesus. Isaiah is giving to Ahaz the sign for which, with a spurious assumption of piety, he had refused to ask. Now, an event which was not to happen for more than seven centuries could not form a sign to Ahaz. . . . But the child Immanuel is not connected with the house of David, nor is he spoken of as a deliverer. . . . The Hebrew word rendered *virgin* in the Authorized Version would be more accurately rendered *damsel*. It means a young woman of marriageable age, and it is not the word which would naturally be used for *virgin*, if that was the point which it was desired to emphasize. The definite article (*the* damsel) may refer to a particular young woman, or it may be generic, and refer to any young woman who was about to become a mother.

The professor continues:

The true explanation appears to be that the sign consists not in any miraculous circumstance connected with the birth of the child, but in that which is to happen before the child comes to years of discretion. Some mother known to Ahaz and the prophet, but of whom we know nothing, who was soon to give birth to a child, or possibly any woman who was about to become a mother, is told that she may call her son Immanuel. . . . If this view is correct the sign given Ahaz is not a direct prophecy of the Messiah and the miraculous manner of his birth any more than the second psalm is a direct prophecy of the resurrection. . . . The words describing his [Messiah's] birth receive a profound depth of meaning, which they admit, though they do not necessarily convey it. The name itself becomes the expression of the mysterious fact of the incarnation.

\* All quotations of Scripture in this article are taken from the new American Standard Version of 1901.



Jesus is the true Immanuel, and in him the prophet's utterance is fulfilled.\*

The foregoing paragraphs contain some propositions which are at least unique, if not indeed contradictory. The conclusion which the professor seems to have reached is that the text which stands at the head of this article was not intended at all by Isaiah to convey the idea of the virginity of the mother of Messiah, neither was it "a prediction of the miraculous birth of Jesus," although "in him the prophet's utterance is fulfilled"! There is then no relation whatever between the prediction and the realization; it is merely a happy coincidence! The Incarnation, which is without a parallel among the marvelous events of human history, was suffered by Jehovah to come and go without such prophetic announcement; while at the same time he employed his prophet to foretell that "some mother [of insignificant standing] . . . of whom we know nothing, who was soon to give birth to a child, . . . is told that she may call her son Immanuel"! Nevertheless, "the name [Immanuel] itself becomes the expression of the mysterious fact of the Incarnation," although that thought had never entered the prophet's mind! "Jesus is the true Immanuel, and in him the prophet's utterance is fulfilled," albeit another and unknown Immanuel was prophetically meant! It is not said whether Mary the mother of Jesus was truly a virgin, but that Isaiah did not refer to her in his prediction. The coincidence of the unknown one conjectured and Mary "blessed among women" was purely accidental and without significance. Such was "the sign" which the writer assumes was given to King Ahaz! It is nowhere remarked that Ahaz ever saw the sign claimed. Referring to the Incarnation, he adds: "Now, an event which was not to happen for more than seven centuries could not form a sign to Ahaz." "The fatal objection to this theory is that the event which did not happen could not possibly form a sign to Ahaz" (pp. 188, 189). Certainly not. But why assume that the sign given was the one intended exclusively for the king, when he had

\* *Doctrine of the Prophets*, lect. vi, pp. 188-191.



already, "with a spurious assumption of piety," absolutely refused to ask, receive, and so far recognize any sign of his own choosing—a special privilege proffered by Jehovah? In the absence of all evidence in support of it, why assume that the Lord and his prophet, in the face of such refusal, persisted in forcing upon King Ahaz exclusively a sign of Jehovah's own choosing, when the circumstances of the case impliedly, and the context itself expressly, declare that the sign was addressed distinctly to another party? To make this obvious and exclusive, we have but to appeal to the historical setting of this particular prediction. At this point of time when Isaiah was prophesying Ahaz was king of the kingdom of Judah, Pekah was king of the kingdom of Israel, and Rezin king of Syria, whose capital was Damascus. A confederation of hostility was organized between the kings of Israel and Syria to invade the realm of Judah, depose King Ahaz, and enthrone one Tabeal, who was unknown to fame. Ahaz, having received information of this conspiracy and its purpose, was filled with consternation. Whereupon Jehovah directs Isaiah to go and find Ahaz, and encourage him with comforting words, assuring him that the design of the confederated kings against him should "not stand, neither should it come to pass;" but that "within threescore and five years shall Ephraim [that is, the kingdom of Israel] be broken to pieces, so that it shall not be a people." Nevertheless, this promise was conditioned on the king's faith, "If ye will not believe, surely ye shall not be established." Now, "Ask a sign of Jehovah thy God; ask it either in the depth, or in the height above. But Ahaz said: I will not ask, neither will I tempt Jehovah"! Thereupon the prophet speaks no longer personally to Ahaz, but turning away addresses the king's subjects in the plural number: "Hear ye now, O house of David! The Lord himself will give you a sign: Behold, a virgin shall conceive and bear a son, and shall call his name Immanu-el. . . . But before the child shall know to refuse the evil, and choose the good,\* the land whose two kings thou

\* See Matt. iv, 9-10, and xxvi, 53, 54.

abhorrest shall be forsaken" (Isa. vii, 1-16). The divine protection against invasion failed through the sin of disbelief. "If ye will not believe, surely ye shall not be established." Ahaz was not established on his throne; but, seeking alliance with Tiglath-pileser, king of Assyria, became a vassal to that power and surrendered to him the treasures of the temple, and of his palace. His kingdom was invaded, and his subjects suffered terribly about B. C. 735. Pekah slew one hundred and twenty thousand in one day, carrying away two hundred thousand women and children as captives, together with great spoils of war. Rezin captured Elath, a fortified city of Judah, a port on the Red Sea, and carried away its inhabitants to Damascus. And in the end the two confederated kings, Pekah and Rezin, were slain (2 Kings xv, 30; xvi, 9). But the house of David, the remnant of the kingdom of Judah, was preserved and perpetuated according to the covenant of God (2 Kings vii, 12-16, 24-26; 2 Chron. xxi, 7; Psa. lxxxix, 31-37; cxxxii, 11-14; 2 Kings viii, 19). Evidently, then, the sign did not fail, but was seen by the lineage of David, if his house was perpetuated down the centuries until the Incarnation should become an accomplished fact. And historically this is exactly what took place.

According to this author, "the end" of the northern kingdom of Israel occurred B. C. 722-705, consequent upon the siege and conquest of Sargon, the famous Assyrian king; and the fall of the southern kingdom of Judah took place about B. C. 601-581, including the three deportations of its population, effected first by Nebuchadnezzar, and afterward by Pharaoh-hophra, when Jerusalem was captured and sacked. The fall of Damascus is dated B. C. 732. Thus the wickedness of Judah was visited with due punishment, but "the house of David" was providentially preserved. Then was verified the prophetic declaration, "Before the child shall know to refuse the evil, and choose the good, the land whose two kings thou abhorrest shall be forsaken" (Isa. vii, 16). If by "the child" Messiah is meant there intervened a period of more than seven centuries. And Professor Kirk-

patrick concedes that "such a perspective combination of events lying far apart is not, indeed, contrary to the general conditions of prophecy." Thus the historical requirements of this prediction were met long before the birth of Christ.

Now, it cannot with any probability or propriety be entertained that the prophetic writer, moved by the Spirit in the exigency of those times, occupied himself in making conspicuous to the house of David some inconspicuous woman known only conjecturally "to Ahaz and the prophet, but of whom we know nothing," especially one whom this author from the Hebrew term designates "a damsel," or "any woman who was about to become a mother," while yet the prophet has absolutely neglected even to mention the birth of the Messiah, the God-Man whose advent among men was the burden of all the older Scriptures! The hypothesis is out of harmony, and in strange contrast with the divine procedure, illustrated in the conduct of "Gabriel sent from God unto a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary"—that Mary respecting whom the angel said, "Blessed among women"! "Thou hast found favor with God" (Luke i, 26, 27, 30, 42). Moreover, the predictive text which stands at the head of this article is not an isolated passage. In the Hebrew scroll of the prophet there were no chapters and verses to indicate separation of continuous thoughts, as we have in the English Bible. Accordingly, we find the prophet a little later on resumes the thread of discourse, and gives powerful confirmation to a different interpretation from that just indicated, as he engages in the expansion of his Messianic thought. His reference to the notable name Immanuel is explained by the content of the passage introducing a reason by the use of the word "for:" "For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; his name shall be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end; upon the throne of David and upon his kingdom to establish

it, and to uphold it with justice and righteousness, from henceforth even forever. The zeal of Jehovah of hosts will perform this" (Isa. ix, 6, 7).

It is now a pertinent question, what other being of the human race than the Christ of God was ever entitled to, or was recognized as, Immanuel, "God with us," and who else was ever found worthy of the several appellations just cited? All these titles denoting dignity of character, place in the universe, and sovereignty in its government are cognized in the teachings of the New Testament, and have commanded the consensus of the most advanced civilizations for twenty centuries. They are the ascriptions of divine power and authority appropriated to the only One entitled to be called Immanu-el, of whom it was again said: "He shall be called great, and shall be called the Son of the Most High; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end" (Luke i, 32, 33). "But when the fullness of time came, God sent forth his Son, born of a woman, born under the law, that he might redeem them that were under the law" (Gal. iv, 4, 5). "He was the word, . . . and the word was God;" and "the word became flesh, and dwelt among us; and we beheld his glory" (John i, 1, 14); that is, "Christ as concerning the flesh, who is over all, God blessed forever" (Rom. ix, 5).

Obviously, no interpretation of this prediction can be accepted which does not satisfy the following conditions:

1. The interpretation must yield a sense worthy of the character of Jehovah himself, who proposed the event as a special "sign."
2. The Child to be born, whose birth was to constitute the sign, must be historically a royal descendant from the family of David.
3. The "house of David," expressly addressed, must be found perpetuated down through the centuries until the sign could be observed.
4. The occasion for the sign must be an extraordinary

event calling for, and becomingly introduced and emphasized by, the word "Behold."

5. The event predicted must be cognizable as an occurrence outside the common order of nature, to have any significance as a sign.

6. The Personage to be born must prove himself to be without a peer, as entitling him alone to be called Immanu-el—"God with us."

7. The historical conditions must be verified: "Before the child shall know to refuse the evil, and choose the good" the land of the confederated kings would be "forsaken."

That David's house was to be perpetuated until Messiah came was a matter of covenant with God, which was kept constantly in sight: "Jehovah hath sworn unto David in truth; he will not turn from it: out of the fruit of his body will I set upon thy throne. If thy children will keep my covenant and my testimonies that I shall teach them, their children also shall sit upon thy throne for evermore" (Psa. cxxxii, 11, 12). "In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness" (Zech. xiii, 1).

To make this evidential through the centuries until the Messianic anticipations were realized, a *catena* of proofs was organized by means of both public and private documents thoroughly historical, which involved the economy of the whole Jewish nation. It consisted of a vast system of registrations thus described by Rabbi Frey:

Our nation was not only divided into several tribes, but each tribe into several families; and as every tribe had a distinct inheritance which obliged them to keep genealogies of their several families, so as to make them more exact and punctual in this, no alienation of inheritance was allowed for longer than the year of jubilee, which returned every fifty years. Then every one that could clear his pedigree, and make out his right of the inheritance from his ancestors, was to be reinstated in the possession of it; this made it to every one's interest to preserve his genealogy. But that which more contributed to this, and made them still more careful in this matter, was the law of lineal retreats; that is, upon failure in the family the next in kin was to be heir at law, which obliged every tribe not only

to take care of their own genealogy, but those also of the several families of their kindred; so that by knowing the several degrees of proximity of blood they might be able at any time, upon the failure of an heir, to make out their title to the inheritance of their fathers. . . . This was the method to be taken throughout their generations; so that when the fullness of time should come for the promised Messiah to appear he might by this means easily and certainly prove his lineal descent from the seed of Abraham, from the tribe of Judah, and from the family of David.\*

Matthew, himself a Hebrew by birth, wrote his gospel first in the Hebrew language for the special persuasion and edification of Hebrew converts to Christianity, and so constructed a powerful argument by his genealogical presentation of Jesus, exhibiting his royal descent from Abraham, through the house of David. Upon the other hand, Luke, being a Gentile and writing his gospel in the Greek, in the interests and common language of the Gentile nations at that time, neglects the special argument of the Jews for Christ's kingly descent, tracing instead his natural ancestry back from our Lord himself through David and Abraham unto Adam, to indicate that Jesus was the Saviour not of the Jews only, but of the whole human race. Now, it was the custom of the Jews not to register the names of their women without special reasons, but instead representatively the names of males who were the nearest of kin. Hence Mary's own name does not occur in the genealogy of either gospel, but the name of Joseph, who was her cousin. However, elsewhere Luke, carefully referring to the annunciation, relates the mission of Gabriel to "a city named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David; and the virgin's name was Mary" (i, 26, 27). Africanus is the authority for the statement that Herod the Great's ostensible object in proposing to rebuild the temple at Jerusalem was to please the Jews, his subjects—beginning the work about B. C. 20—but that his real motive was to secure and destroy the documentary evidence of his own ignoble origin as an Idumæan. But others maintain that his purpose was to de-

\* *Messiahship of Jesus*, pp. 124, 125. Josephus claims from public registries the genealogy of the Jewish priesthood, to which he belonged, for two thousand years. See his *Life*, § 1; *Apion*, book i, § 7; and *Smith's Bible Dictionary*, vol. i, p. 882.



stroy the official genealogies respecting the Messianic Son of David and heir apparent to the Jewish throne. If so, Herod overlooked the thousands of genealogies preserved in private families which were not under his control. This view seems to be supported by the consternation of King Herod, and "all Jerusalem with him," when the wise men of the East made of him the startling inquiry, "Where is he that is born King of the Jews? for we . . . are come to worship him." This would account for the attempt of this royal wretch to assassinate his supposed rival in the person of Jesus at Bethlehem (Matt. ii). However, it is quite probable that the Jewish official genealogies were preserved until the destruction of the temple on the Jewish Sabbath in August, A. D. 70, by the Romans under Titus, when the Hebrew nationality was destroyed. Then all authentic proofs of the existence of "the house of David," as such, ceased to be. No living Jew to-day can trace back his lineage to any known family or tribe whatever. So much as to the perpetuity of David's family until the "sign" given centuries before by Jehovah was realized in the Christly Incarnation. That our Lord was identified and recognized as the descendant of David is fully verified not only by the writers of the gospels themselves, but by many other contemporaries of Jesus, as in the prophecy of Zechariah (Luke i, 67-69), in the call of blind Bartimæus (Mark x, 47), in the shouts of welcome when Jesus was on the royal march to Jerusalem (Matt. xxi, 9-11), as proclaimed by Peter at the Pentecost (Acts ii, 29-36), in the Epistle to the Hebrews (i, 6, 13), and, above all, as distinctly claimed by himself (Matt. xxii, 41-45; Mark xii, 35-37; Luke xx, 41-44).

On more than one occasion the Jews rejected Christ's Messianic claims on the presumption that they did know that Joseph was his father. They said: "Is not this Joseph's son?" (Luke iv, 22; Matt. xiii, 55, 56.) "The Jews therefore murmured concerning him, . . . [and] said: Is not this Jesus, the son of Joseph, whose father and mother we know? How then doth he now say, I came down out of heaven?" (John vi, 42.) "Some therefore of them of Jerusalem said: Is not



this [man] whom ye seek to kill? And lo, he speaketh openly and they say nothing to him. Can it be that the rulers know that this is the Christ? Howbeit, we know this man whence he is; but when Christ cometh, no man knoweth whence he is" (John vii, 25-27).

Dr. Kirkpatrick seems to deny the legitimacy of the conclusion that virginity inheres in the Hebrew term *הַאֲלֻמָּה*, *ha-almah*, employed by Isaiah in the special passage under consideration. He says: "The Hebrew word rendered *virgin* in the Authorized Version would be more accurately rendered *damsel* . . . It is not the word which would naturally be used for *virgin*, if that was the point which it was desired to emphasize." Yet he applies the term which he renders *damsel* "to any young woman about to become a mother"! This certainly looks like fitting the definition to a preconceived theory. Nevertheless, we find this Hebrew word uniformly rendered "virgin," or its equivalent, not only in the so-called "Authorized Version" of three hundred years ago, but it is so rendered in the English Version of 1881, and now again in the Standard American Version of 1901. It must be admitted that the consensus of these several distinct bodies of selected scholars raises at least a powerful presumption against the professor's claim of inaccuracy in the translation in this text. But he has failed to give us the alternative Hebrew term which would better express virginity. It is not here denied that the several words "damsel," "maid," or "maiden" would convey the true sense, especially where the idea of virgin is considered latent and implied; for where else than by damsel, maid, or maiden is that quality of womanhood to be looked for as being possessed? Certainly not in the case of "any young woman about to become a mother"!

Fürst defines *אֲלֻמָּה*, *almah*, as "a marriageable, ripe maiden," in which virginity is assumed; and *בְּתוּלָה*, *bethulah*, as "a newly married woman" (*Hebrew and Chaldee Lexicon*). On the other hand, Gesenius defines *bethulah* as expressing "unspotted virginity," and denies the same meaning to *almah*. In proof of *bethulah* meaning "unspotted virginity" he refers

to Joel i, 8: "Lament like a virgin girded with sackcloth for the husband of her youth"! But in what possible sense or with what propriety of language can "unspotted virginity" be represented by a married woman mourning "for the husband of her youth"? But, both Fürst and Gesenius being pronounced rationalists, they cannot consent to any etymology looking to the supernatural, such as is implied in the conception of the Virgin Mary and the miraculous birth of Jesus. Dr. Tregelles in his edition of Gesenius's *Hebrew and Chaldee Lexicon* makes this significant note:

The object in view in seeking to undermine the opinion which would assign the significance of virgin to this word [עַלְמָה, *almah*] is clearly to raise a discrepancy between Isa. vii, 14, and Matt. i, 23. *Almah* in the Punic language signified virgin, as Gesenius rightly states in *Thesaurus*, on the authority of Jerome. The absolute authority of the New Testament is, however, quite sufficient to settle the question to the Christian.

Dr. Adam Clarke makes this critical remark:

"Virgin" is a very improper version here. The original is בְּתוּלָה *bethulah*, which signifies a young woman or bride; not a virgin, the proper Hebrew word for which is עַלְמָה, *almah*.

Dr. B. Davidson, the Hebrew lexicographer of distinction, defines *almah* as meaning "a maiden, virgin, marriageable but not married." And Dr. Strong in his *Hebrew Lexicon* gives to *almah* the meaning of "damsel, maid, virgin."

The word עַלְמָה, or עַלְמוֹת, in its singular or plural form, occurs seven times in the Hebrew Bible, with the following rendering: 1. It shall come to pass that when the virgin [*ha-almah*] cometh to draw water (Gen. xxiv, 43). 2. And the maid [*ha-almah*] went and called the child's mother (Exod. ii, 8). 3. Among them were damsels [עַלְמוֹת] . . . playing with timbrels (Psa. lxxviii, 36). 4. Therefore do the virgins [*ha-almoth*] love thee (Cant. i, 3). 5. There are three-score queens, . . . and virgins [*almoth*] without number (Cant. vi, 8). 6. And the way of a man with a maid [*almah*] (Prov. xxx, 19). 7. Behold, a [the] virgin [הַעַלְמָה, *ha-almah*] shall conceive, and bear a son, and shall call his name Immanuel (Isa. vii, 14).

The Septuagint Version of the Old Testament, known as "the LXX," because of the seventy or more rabbis chosen to translate the sacred books of the Hebrews into the Greek language for the Alexandrian Library, about B. C. 283, reads thus: Διατοῦτο δώσει Κύριος ἀντὶς ὑμῖν σημεῖον ἰδοὺ, ἡ παρθένος ἐν γαστρὶ λήψεται, καὶ τέξεται υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἐμμανουήλ (Isa. vii, 14). Translation: "Therefore will the Lord himself give you a sign: Behold, the virgin shall conceive in [her] womb, and give birth to a son; and thou shalt call his name Emmanuel."

The LXX rabbis were certainly competent Hebraists, and could have had no prejudice against Christ nearly three centuries before he was born; and both our Lord and his apostles quoted quite commonly from the Septuagint. It is to be specially noticed that those translators have rendered the Hebrew word *almah*, by the Greek word *παρθένος*, both meaning "a virgin." Evidently their meaning was identical. Referring to the virginity of Mary and the miraculous birth of Jesus, Matthew furnishes a powerful confirmation of the Septuagint in its *usus* of the term *παρθένος* in recording this citation from Isaiah's prediction as now fully realized: "Now all this is come to pass, that it might be fulfilled which was spoken by the Lord through the prophet,\* saying, Behold, the virgin (*ἡ παρθένος*) shall be with child, and shall bring forth a son, and they shall call his name Immanuel" (Greek, Emmanuel) (Matt. i, 22, 23). It must be admitted that Matthew's language is unequivocal and absolute in applying the prophet's prediction to Mary as "the wedded maid and virgin mother" of Jesus; reconfirmed by Luke in his account of the annunciation to her by the angel Gabriel, in which the identical term (*παρθένος*) is again employed twice in one verse—"a virgin betrothed, . . . and the virgin's name was Mary" (i, 27). In her reply to Gabriel the fact of her virginity is both assumed and asserted: "Mary said unto the angel: How shall this be, seeing I know not a man" (i, 34).

If now we appeal to the authority of Greek lexicography,

\* Several manuscripts and versions as well as fathers name Isaiah as the prophet.

as to the meaning of παρθένος, as expressing virginity, the evidence will be found to be unequivocal and absolute: Grove defines the term as meaning "a person unacquainted with the other sex, a virgin, maid;" and "παρθεύω, to lead a virgin life, keep maidenhood." Greenleaf defines it "a person in a virgin state, . . . one who is chaste and pure." Bagster, "virgin, maid," with chastity as the inherent idea. Robinson, "a virgin, a maiden." Liddell and Scott render παρθένος "a maid, maiden, virgin;" and παρθευῖα as "maidenhood, virginity." Thayer defines παρθένος as "a virgin," and as proof-texts refers to Matt. i, 23, and Isa. vii, 14. Yonge, in his *English-Greek Lexicon*, furnishes an extensive family of words of cognate origin and meaning with παρθένος illustrative of its correct definition, and cites classic writers in vindication.\* It is no objection to be urged against the virginal conception of Mary and the miraculous birth of Jesus that they were unnatural and cannot be explained. Of course not; for if explanation were possible they would not be miraculous. But the conception was neither natural nor unnatural, but supernatural. Can the rationalist give a satisfactory explanation of the origin and organization of the powers of the human mind-life which occur in every natural birth, the genesis and unification of the several faculties in the mental structure of a human being—how the intellect which thinks, the conscience which feels, and the will which determines are brought into unity and continuity in life and its activities? The man who rejects the miraculous because he cannot understand it must first prove his right, *a priori*, for such reasoning. That very inability to explain the mysteries involved in the natural birth clearly bars him from traversing the mysteries of the supernatural birth. And to reject a given fact without the suffi-

\* For example, ἡ παρθένος, a virgin; παρθένα, virginity (Pindar, Æschylus, Plato); παρθενογενής-ός, virgin-born (Eccl.); παρθενεύομαι, to be a virgin (Æschylus, Euripides, Herodotus); παρθεύω, to bring up as a virgin (Euripides); παρθένοσ-ον, belonging to a virgin (Homer, Hesiod, Euripides); παρθένα, τὰ, signs of virginity (LXX), παρθενωπός-όν, looking like a virgin (Euripides); τριπαρθένος, consisting of three virgins (Sophocles, Euripides); ἀπαρθένος, not a virgin; ψευδοπαρθένος, a pretended virgin, κ. τ. λ.

cient reason is the merest dogmatism, and irrational. As the writer sees it, Dr. Kirkpatrick's fundamental error in interpreting Isaiah's prediction is in the assumption that Jehovah was addressing the sign to King Ahaz after he had rejected it, instead of the house of David. Since the text itself is explicit on this point, his conclusion is unsatisfactory and unscientific. If Isa. vii, 14, be read along with ix, 6, 7, as the continuation and mere expansion of the prediction, the idea and name Immanuel are explained in complete harmony with John's doctrine of the Incarnation of Jesus Christ. Moreover, the perpetuity of the house of David until after the birth of the Saviour; the progressive character of the Messianic revelations; the etymological authorities of the Hebrew word for "virgin;" the incontestable etymology of the Greek representative of the term in the Septuagint and in the New Testament; the direct quotation from Isaiah made by Matthew, who distinctly affirms the complete fulfillment of the prediction in Mary's conception and the birth of Jesus; the repeated designation of her virginity in the narration of Luke; and her own clear assumption and assertion of her chaste character in making answer to Gabriel—these facts taken together satisfy all the etymological and historical requirements of Isaiah's prophecy and its complete realization in Christ.

*J. L. Bowman.*

## EDITORIAL DEPARTMENTS.

## NOTES AND DISCUSSIONS.

THOREAU's philosophy of life was to make the most of the time and the place in which he was; he did not spoil them by discontented longings for elsewheres and hereafters. Concord and the moment were sufficient and adapted habitat for him. These words are in his *Journal* under date of November 1, 1858:

There is no more tempting novelty than this new November. No going to Europe or to another world is to be named with it. Give me the old familiar walk, post office and all, with this ever-new self, with this infinite expectation and faith which does not know when it is beaten. We'll go nutting once more. We'll pluck the nut of the world and crack it in the winter evenings. Theaters and all other sight-seeing are puppet shows in comparison. I will take another walk to the cliff, another row on the river, another skate on the meadow, be out in the first snow, and associate with the winter birds. Here I am at home. In the bare and bleached crust of the earth I recognize my friend. . . . This morrow that is ever knocking with irresistible force at our door, there is no such guest as that. I will stay at home and receive company. I want nothing new. If I can have but a tithe of the old secured to me I will spurn all wealth besides. Think of the consummate folly of attempting to go away from *here*. . . . How many things can you go away from? They see the comet from the northwest coast just as plainly as we do, and the same stars through its tail. Take the shortest way round and stay at home. A man dwells in his native valley like a corolla in its calyx, like an acorn in its cup. Here, of course, is all that you love, all that you expect, all that you are. Here is your bride-elect, as close to you as she can be got. Here is all the best and the worst you can imagine. What more do you want? Foolish people think that what they imagine and desire is somewhere else. But that stuff is not made in any factory but their own.

THE twenty-first Protestant Episcopal Church Congress met in Albany, N. Y., last month. It is a voluntary body not for legislation but for consideration, not for authoritative decision or utterance but for free discussion by bishops and ministers upon subjects of living interest to the Protestant Episcopal Communion, and it may be to the larger Church of Christ. Bishop Doane, of Albany, one of the strongest men in that Communion, in his address welcoming the Congress to the city of his residence, included the following statement, suggestive of much which is worth being pondered thoughtfully:

In speaking for the Congress, I want to say to Albany that we are gathered to-day in the open field of religious opinions about all serious and important questions concerning the life of men and of society. Behind these, in their venerable, invariable, and invulnerable unchangeableness, stand the fundamental verities of the Catholic faith. Anchored to these, and protected by them, we are free to wander at our will through that great mass of questions which lie, in a way, outside of and apart from the articles of the faith, which nevertheless color and control the thoughts of our minds and the utterances of our lips. They are a common ground which proves upon how many essential things men of divergent views and feelings can absolutely agree.

The subjects we are to discuss here show the other side; namely, how widely men can differ about many things, agreeing all the while in their belief. The catholicity of the Church, as we understand it, consists in its unity of faith and its variety of opinions. Its comprehensiveness must hold fast to all that is primitive and true, but it must also lay hold upon what the progress of thought and study finds to be more modern and true. It has room for, and it invites to, all honest, earnest, serious, thorough research and investigation. It welcomes every new light that may bring out the many-sidedness of truth; and here in these discussions and debates, no votes being taken and no decisions reached, the only one resolution, which we pass unanimously at the start, is to hear everybody else's side, and to state, each one, his own side, in the "charity which rejoiceth in the truth."

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PROFESSOR GUSTAV BAUR's views regarding the assured historicity of the story of the Exodus were thus referred to by Georg Ebers, the noted Egyptologist:

He, who was one of the most famous, clear-sighted, and learned students of the Bible and its exegesis of our day, was familiar with all the critical labors which have been published in the field of Old Testament criticism. He took up a determined attitude against the views of a younger school who endeavor to expunge the Exodus of the Israelites from the page of history, and regard it as a later outcome of the myth-forming spirit of the people; a theory which he, like myself, regarded as untenable. One of his sentences on this question dwells in my memory, to this effect: "If the events recorded in the Second Book of Moses really never occurred—a hypothesis I entirely reject—then no historical event entailing equally important results need be regarded as having happened anywhere or at any time. The story of the Exodus has, for thousands of years, survived in the minds of numberless human beings as a real event, and has influenced them as such. It is no less certainly a part of history than the French Revolution and its results."

Concerning the identification of certain localities mentioned in the Scripture narratives, Ebers wrote:

Monsieur Naville's excavations have left no doubts as to the position of Pithom, or Succoth. They brought to light the fortified Storehouse of Pithom mentioned in the Bible; and as the narrative tells us that the Israelites rested there, and then set forth again, it must be assumed that they conquered the garrison of the building and took possession of the contents of the vast granaries which may be seen at this day.

In my work *Ägypten und die Bücher Mose's*, published so long ago as



1868, I pointed out that the Etham of the Bible was identical with the Egyptian Khetam, that is to say, the line of fortresses which protected the Isthmus of Suez from the attacks of the peoples of the East; and my opinion has long since been generally accepted. It fully explains the return of the wanderers from Etham.

The Mount of the Lawgiving is, to me, the majestic peak of Serbal, not the Sinal of the monks; my reasons are fully explained in my work *Durch Gosen nach Sinai*. I have also endeavored, in the same book, to show that the resting place called in the Bible Dophkah is identical with the abandoned mines now called Wadi Maghâra.

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#### THE ONE AND THE MANY IN THE CHURCH.

IN recent studies of early tribal life by Professor F. B. Gumere suggestive light is thrown upon some religious customs among the tribes of ancient Israel, especially as to the relative prominence of the communal element. It is observed that in worship and song, in celebration and lamentation, in supplication and, some surmise, even in the genesis and formulation of prophecies, there is an interplay between the voice of the one and the voice of the many, like solo and chorus; between the leader's emotion and the throbbing of the great common heart, one in tone and intensity but alternating in expression; antiphonal call and answer sounding between the individual spirit and the communal mind. Though the voice of a leader is heard in tribal rites, he usually seems only the expressive mouthpiece of the whole people; he utters their sentiment, and his utterance is approved by choiring responses from the tribe or the band.

In the triumph-songs of the Old Testament the parts taken by the leader on one hand and the prompting and participating multitude on the other are sometimes obvious. In that jubilant shouting song after the hosts of Pharaoh were whelmed in the sea Moses appears as leader of the men of Israel; Miriam with her timbrel leads the women who follow her with timbrels and with dances; and Miriam and the choiring women seem to answer each other back and forth with the words, "Sing ye to the Lord, for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea." When David returned from the slaughter of the Philistines and the women came out of all the cities of Israel singing and dancing to meet the victors with joy and with instruments of music, there seems to have been a pair of choruses, one chorus singing, "Saul hath slain his thousands," while the other chorus adds responsively, "And David his tens of

thousands." In the triumph-song of Deborah and Barak not only, it would seem, is a double summons sounded, "Awake, awake, Deborah: awake, awake, utter a song!" and "Arise, Barak, and lead thy captivity captive!" but also, in response to the songs of Deborah and Barak, the whole people appear to come in with a refrain, "For the divisions of Reuben there were great thoughts of heart," "For the divisions of Reuben there were great searchings of heart." In the account given of David's dancing before the ark when he as leader, with all the House of Israel, brought up the ark of the Lord with shouting and with the sound of the trumpet, it seems probable that his personal song detached itself at times from the shouting of the marching multitude and was again swallowed up in the reflux of the general shout. In some of the Hebrew Psalms the participation of the hosts of the people is made evident by the recurrence of a refrain which is manifestly the voice of the great congregation.

In the funeral customs of the tribes a leader vocalizes the common grief, and a communal chorus alternates with the leading voice. In Jer. ix, 17-20, "the mourning women" are the professional leaders of lamentation over the dead, seen among the Hebrews of the Old Testament as also later among many other peoples, like the *Præfica* among the Romans and the keener at an Irish funeral. The voice of the chief mourner leads, and the multitude of mourners break in with a repeat or with cadenced interjections—such interjections as Jeremiah refers to in his denunciation of Jehoiakim: "They shall not lament for him, saying, 'Ah, my brother.' They shall not lament for him, saying, 'Ah, Lord,' or 'Ah, his glory.'" In David's lament over Saul and Jonathan there is sign of a communal refrain in the exclamation, "How are the mighty fallen!" as of responsive listeners sympathetically joining in the lamentation,—grief epidemic in the crowd echoing the cry of the chief mourner.

Some scholars have surmised that the form of Hebrew prophecy was at first choral, then was divided into strophe and antistrophe, and yielded in time to the impassioned solo of the rapt prophet himself. It is suggested that behind noble individuals like Amos who hold the conspicuous place and play the chief part on the prophetic stage can be dimly seen in the background the throng, the tribe, the band, uttering communal convictions concerning the future with choral shoutings, warnings,

and exhortations. It is conjectured that the process by which written prophecies gradually took form may have been this: First, the shouting rhythmic utterance of purely communal impressions, persuasions, and inspired beliefs, the real chorus rolling out the burden of a people's heart; then, one man taking the leadership, voicing the conviction divinely borne in upon the soul of the tribe, and giving more definite and firm expression to the people's faith; and last, the chanted warning, blessing, declaration, or imprecation of the inspired seer and leader of an inspired people written down to be preserved as recorded prophecy which seasons and ages are to remember, observe, and fulfill.

The work-songs, which have been the customary accompaniment of associated labor among many peoples of ancient and modern times, show the same alternation of the voice of all with the voice of one. After such fashion Basuto women, grinding at the mill, move in unison, "singing an air which blends with the cadenced clinking of the rings upon their arms." On land and water concerted labor is often cheered by concert of more or less musical sounds. From immemorial ages, among the Maoris of New Zealand as among the Alaskan Indians, voices have kept tune with oars that kept time. Sailors of all ages and nations, in hoisting or reefing sails, in weighing anchor, in loading or unloading cargo, have accompanied concert of labor with concert of voices. Negro roustabouts on Southern rivers use rude chants, with solo and refrain, a leader improvising or reciting and the rest joining in with choral repetition or response. Allusions scattered through the Bible indicate that the Hebrews of the Old Testament sang thus at their work in house and tent and field. So in labor and worship, in song and lamentation, as well as in various movements of peace and war, whether ancient or modern, whether in Canaan or in Scotland, the individual and the communal elements blend and dialogue, the multitude prompts and supports the chieftain whom it is ready to obey, the many saying to the one, "Call, and the tribe responds!" "Lead, and the clan will follow!" Yet, along with loyalty to leadership, the tribe, the clan, the band seem to rule.

In the mediæval Church individual thought, emotion, volition were subordinated to the will, emotion, thought of the whole body, even more than was the case in the tribes of Israel, and more than in the communal system of mediæval life by which

the Church of that period was shaped. In monastic life the interests of the individual were as nothing to the interests of the whole body; each unit must surrender his independence to the welfare and will of the religious community to which he belonged. But within the Church forces were at work for the liberation of the human unit. The studious monk in his cell was cultivating his own spiritual life, and writing hymns which were the lyric cry of the single soul, the flight of the one to the One, voicing the profound thought and piercing emotion of the solitary worshiper. Even the confessional dealing with the individual was helping to magnify the importance of the personal life and to emphasize the prerogatives, responsibility, and value of the single soul and the significance of its experiences. And through many subsequent periods the liberty-loving spirit of true Christianity filed protest after protest against the undue dominance of communal conditions, against the tyranny of the organization over the individual in Church or State; gave a certificate of value to the lowliest and loneliest life; lifted the chattel serf into a soul; prosecuted the long fight against traditions of race and tyranny of guild. The Crusades set individualism forward, and the Renaissance, working through the Italian commonwealths, helped the human unit into a new career.

In various respects the modern democratic spirit has so magnified individualism and so encouraged the assertion of personal opinion and rights that the danger in our day is that the forces of cohesion may be nullified by centrifugal tendencies, the power of unity be lost and dissolution ensue. There may be excessive protestantism in the Church.

In worship and the religious life, especially, the value and necessity of the communal need to be emphasized. The notion that the individual Christian is at liberty to shirk his due share of responsibility for the welfare and efficiency of the Church, not only of the local organization but of the Church universal, must be combated, as must also the notion that individual church members are free to forsake the assembling of themselves together. In the cultivation of the religious life nothing can be substituted for the assemblies of the saints. Probably the hymns dearest to most people are those which have the personal note of "Jesus, Lover of my soul;" but there is need not to disuse the

congregational hymns with their communal meaning to foster the sense of fellowship and make real "the communion of saints," as do those hymns of the Scottish Kirk which have the graves of the martyrs behind them and rejoice solemnly in that great, inspiring, common inheritance. Along with such hymns, the occasional use of a ritual service, with a general confession and common supplications, helps to promote consenting congregational worship and to deepen the feeling of unity with the Church which is the Body of Christ, thus melting all souls by sympathy into blessed unison. The investigator whose researches have inspired this writing says that religious emotion is still the strongest communal element in modern life, particularly when it takes on the form and the power of a great revival. There is no such irresistible influence for melting barriers, reconciling antagonisms, fusing the Church into unity, marshaling it for all kinds of work, and filling the community with harmony and peace, with sweetness and light.

Bright Thy presence when it breaketh,  
Lord, on some rapt soul apart;  
Sweet Thy Spirit when it speaketh  
Peace unto some lonely heart;  
Blest the raptures  
From unaided lips that start.  
But more bright Thy presence dwelleth  
In a waiting, burning throng;  
Yet more sweet the rapture swelleth  
Of a many-voiced song;  
More divinely  
Glows each soul glad souls among.

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#### CHRIST'S RECIPE FOR HAPPINESS.

Do all men seek happiness? It is often so asserted. But the answer must be, No, if the word is taken in its higher signification. All men appreciate the pleasurable emotions which result from the gratification of desire or appetite; everybody likes to be comfortable, free from that which pains or annoys; enjoyment of one sort or another is universally coveted; but happiness in its true meaning, rational satisfaction, moral and intellectual well-being, the possession of abiding good, is quite another matter. Most people, so far from seeking it, fail to understand in what it

consists, and are wholly astray as to its ingredients. The only happiness worthy of the name the majority of mankind do not care for, as is shown by their persistent refusal to use the means through which alone it is attained.

This, to our thinking, more than anything else, reveals the reason for the absence of the masses from church. The query is a common one, Why are the multitudes estranged from the ministry of the Gospel? Some try to find the cause in the alleged fact that the church has departed from Christ, no longer expresses his mind and spirit. They declare very positively that if the church would return to Christ the people would flock to it. They affirm that Christ was popular, was heard gladly by the masses, and if we were like him we would have similar experience, would have crowds in attendance on our services. Such a statement can hardly emanate from anything but gross ignorance of the Gospel history. Christ was popular, in a sense, for a short period, and for that only; but his popularity, so far as it arose from his teaching, was mainly due to a mistake on the part of the hearers. But it was not the teaching chiefly, it was the miracles that drew them to him in such crowds during the second year of his ministry. Curiosity and selfishness brought them around him. They thronged him to get their sick healed. Who would not? They came to him also in part because he fed them. "Ye seek me," said he, "because ye ate of the loaves and were filled. Labor not for the meat which perisheth, but for the meat which abideth unto eternal life." But after he had talked to them plainly in that line a while they forsook him. They had a restless desire to be freed from the Roman government; they longed for a Messiah who would enable them to throw off that galling yoke. And in Christ's earlier ministry they cherished the hope that he would prove to be that sort of a leader. They followed him largely because of that mistake, because of these false hopes. When they found out that he would do nothing of the kind, that he would not interfere in their temporal affairs, that he did not propose to give them free lunches every day, that he would not head an insurrection or cater at all to their national pride, they would have nothing more to do with him. A

very few waited for the kingdom of God and hung on his lips because of his spiritual teachings. They were few then, and they are few now, comparatively so. The more faithfully Christ's message is proclaimed, and the more clearly it is understood, Christ's message of righteousness, self-denial, purity, and persecution—for that is an essential part of it, though not the whole—the more clearly it becomes evident that such truth cannot be popular. We are convinced that the Church of to-day—the evangelical Protestant Church in general, and the Methodist Church in particular—whatever its shortcomings in practice, in its theory, its public doctrinal teachings, fairly represents the Master. It proclaims the truth as it is in Jesus. Those who turn from it do so, as a rule, because they want to hear something different, and it is easier for them to find fault with somebody else than it is to do right themselves.

What is Christ's recipe for happiness which the world in general passes by as something in which it has little interest? He set it plainly in the forefront of his ministry, so that all who cared to know need not be in doubt. It stands at the very beginning of that inaugural address, that platform of the new dispensation, that authoritative constitution of the commonwealth of heaven, which we call the Sermon on the Mount. It is a condensed epitome of the Master's main message, strikes the keynote of all the teaching that should follow, sets forth in brief form the most characteristic special ideas which the Saviour came to promulgate. The true way of happiness was never elsewhere so clearly, compactly exhibited. Eight points are presented, eight Beatitudes, which may conveniently be divided into three classes, furnishing a triple recipe for genuine bliss.

The first class includes the first two Beatitudes, those which specify the qualities necessary for entrance on the Christian life, which is the truly happy life. Jesus said, "Happy are the poor in spirit, happy are the sorrowful, or the mourning ones." These are substantially the same. The idea is that to enter the kingdom we must come to God as beggars, putting away all thought of any spiritual wealth in ourselves, sorrowing for our sins. We must take the mendicant's place before him, feeling that in God's



sight we are utterly bankrupt. True penitence and humbleness of heart, according to Christ, are at the foundation of all things in the religious life. In us dwelleth no good thing; we must plead for mercy. This, of course, was a blow in the face of every proud, self-satisfied worldling. To such people Christ said, and still says, "You have no part or lot with me; you do not belong to my kingdom; into it there is but one door, the sorrowful confession of spiritual poverty." The first thing, then, in the process of becoming truly happy and blessed is to begin just where Jesus marks out the path, by throwing away all dependence on our own good works, starting in with all the humbleness of a little child, self-distrustful, self-abandoning.

The second thing is pointed out conjointly in the third, fifth, and seventh of the Beatitudes; for these include certain qualities which may be summed up under the general head of *Love*. Christ said, "Happy are the meek or gentle, happy are the merciful, happy are the peaceable or peacemakers." Gentleness, peacefulness, mercy, all pertain to one and the same side of character, the feminine or receptive side. Mildness, meekness, quietness, lowliness, humbleness of heart, docility, placidity, plasticity of spirit, long-suffering in regard to injuries, giving up one's own rights, stepping aside and letting others have our place, taking affronts quietly, laying away our dignity and authority, being kindly and compassionate, forgiving and forbearing, cultivating smiles and soft speeches, being pleasant and agreeable, amiable, mild-tempered, benignant, silent and submissive, benevolent, tender, sympathetic, considerate, contented, trustful, patient, affectionate—all this, fairly included for substance of doctrine in the three Beatitudes mentioned, is certainly a very important part of a beautiful and happy life. We have come to see it so in some measure at present. But it was an entirely new thing when Jesus first proclaimed it, utterly foreign to the conception of the Jewish and heathen world. The haughty Roman, the proud Greek, the disdainful, revengeful Jew were not at all prepared to welcome a Gospel that set in its forefront praises for such womanish and childish virtues as these. They might do well enough for slaves, was their thought, for those

who could not help themselves, but for men of spirit, valor, and importance—no, no. It was like a dash of cold water on the fiery impure enthusiasms which were eager for a kingdom of gross delights and vulgar conquests. But Jesus abated no whit of his program because of the popular objections to it. What he told them at the start he kept reiterating: My followers must give soft answers to rough questions, must bear other people's burdens for them, must not be quarrelsome or censorious or vindictive or given to disturbance. All this, it is plain, signifies the dominance of love; for he who is full of love will be gentle and merciful and peaceful. Over against the selfishness of the world, as a prerequisite for happiness, the Saviour preached unselfishness or love. Where the world says, Look out for number one, Christianity says, Look out for the weaker brother. The world says, Crowns for the victor, no matter if he succeeded by trampling ruthlessly under foot all his competitors, taking the hardest possible advantage of their necessities, grinding them to pieces. We say, if we represent Christ, Crowns for the defeated, for those who have failed of earthly recognition, if in failing they have kept their integrity, done their best, and labored for the highest welfare of the multitude. "By love serve one another" is the rule of the Gospel, the way to happiness and heaven. It takes a very long time to convince men that this is so, that giving up is better than holding fast, that letting go is superior to grasping tight, that making others happy is the sure way to personal blessedness. But Christ saw it and said it in one way or another, over and over again. It was his great commandment, one main element, at least, in the prescription which he administered for turning the world's sorrow into joy.

But there is a third thing. Love is not all. If we were to cultivate that alone we should have a very one-sided, defective life, not complete or symmetrical or in the highest degree useful and happy. Jesus well knew this, and provided for it by giving us a third class of the Beatitudes, the remaining three, namely, the fourth, sixth, and eighth. "Happy are those who are hungry for the Right, happy are the pure in heart, happy are the persecuted in the cause of Right." Here we have a quite different

element introduced. We are no longer dealing with the feminine or passive side of character; we are brought face to face with a much more active, positive, masculine set of qualities. They are summed up, not in the word Love, but in the word *Righteousness*. The happy man, the Christian, is to devote himself not simply to being on good terms with those around him, but also to being right and straight and pure from evil. And clearly the final commendation given to the persecuted belongs in this same class, for it is precisely because people are sticklers for that which is right and pure that they are persecuted. They would never be persecuted simply for being amiable and gentle and peaceable; never in the world would they get into trouble if they stuck to these things. It is the positive people, they who are aggressive and uncompromising, and determined above all things to be right at any cost, or to have things right no matter what the people around them say or think—it is these always who run against other folks' preferences and are made to smart for it. He who is pure in heart will be persecuted, for he will be obliged to bear his testimony against all impurity; his very life will thus testify, and his lips will do the same. He who is hungry and thirsty for the right will be persecuted because the many who prefer the wrong will of necessity be rebuked by his attitude and they will resent that rebuke. Jesus was under no sort of misconception as to the readiness of the world to receive his precepts and welcome his followers. He was sending them out as lambs in the midst of wolves. He was well aware of what awaited them, and he wished them to be aware. People would abuse them, illtreat them, say everything bad about them, call them vile names. Of course. He told them that was the way with all prophets, that is, all who stood for God and righteousness, all who declared the holy will of the heavenly Father, all who were ahead of their times and refused to bow before the popular idols, all who had a mission and a message that they did not shrink from delivering. All Christians, Christ plainly implies, are expected to be prophets in this sense, and all prophets will suffer persecution, that is their heritage, the stamp and seal of their office, without which they cannot be considered genuine.

Who, then, are the happy ones, the true members of Christ's kingdom, those who shall inherit all things, who shall see God, and have a right to be called his sons? Who? Jesus says, those who, having entered by the door of true penitence and poverty of spirit, have devoted themselves not simply to love, in the ordinary acceptation of that term, that is, not simply to being gentle and meek and merciful, and getting along smoothly with their neighbors, but besides doing this have also developed an intense appreciation for heart purity and an intense resolve that, whatever others may do or be, they at least will be right with God, right as near as they can, according to his absolute standard, not according to the ever-shifting and very imperfect standards of men; and this they determine to do and be in spite of the suffering which they clearly see will come to them in that course, being sure that the happiness which will thus attend them will far outweigh any ill that may be done them.

These are the blessed. And these are the conditions on which blessedness befalls the sons of men. Jesus bids them give up only that which harms them, their miserable pride, to start with, the pride which is ever a curse and makes peace impossible, filling us with unrest and wretchedness. Put it away, says Jesus; consent to be little, to be a child who has no property whatever except what is given him; rate yourself and your possessions in the spiritual realm at zero, then I can do something for you, then I will make you rich. I will fill your heart with *love*, he says, the true riches, then you on your part will work that out and practice on it and develop it in daily life by being gentle and full of kindness to all about you. He says also, keep feeling your need for a greater and greater approach to the *right*, keep that high standard before you and do your best every day to get nearer to it, do not discount it, do not compromise with the world even if you get killed. Let people say everything bad of you, untruly and on my account; it will really hurt you not a bit, but only make you more happy and increase your reward.

They who believe what Jesus says about the matter, and really prize the style of happiness of which he speaks, will follow the directions given and grasp the bliss portrayed.

## THE ARENA.

### THE RESURRECTION—A REJOINDER.

SINCE the very able answer to my critic, Dr. Goodwin, on the resurrection of the *dead*, by Dr. S. L. Bowman in the September-October number of the *Review*, it is almost a matter of supererogation to answer Dr. Goodwin any farther; and yet an additional word will not be out of place. Leaving, therefore, the answer to the resurrection of the body to the one so ably given by Dr. Bowman, we wish to call attention to the fact that if Dr. Goodwin is correct when he says, "Very few who repeat the Apostles' Creed" (he says Lord's Prayer, but we understand he meant Apostles' Creed) "believe in the resurrection of the natural body," then *many* of the ministry and laity who are students of Bible doctrine are in error, and misunderstand the *Creed*. Many of these ministers and laymen have either written or spoken to me, saying my article was both rational and scriptural. The definite article used in the Creed naturally leads us to believe in the resurrection of a body *now* having *existence* and *form*. Nothing else can be understood from the term "*the body*." I am sorry to notice, also, that the doctor classifies "the great majority of ministers and laymen" with Universalists, and virtually affirms the Universalist doctrine of the resurrection to be the true one. Erasmus Manford, who is the author of a *Statement of Universalist Faith*, and himself a prominent Universalist, says: "That which is raised to immortality and eternal life never goes into the grave, never goes into the dust. The body does, *but that will not be raised*. It is the immortal spirit, made in the image of God, that is raised *when the body dies*. And its leaving this dead body, and entering on its immortal career, is *what is called the resurrection to incorruption and glory*." Either *this* statement or the Apostles' *Creed* is wrong.

Our critic is also troubled about the maimed and deformed. Paul takes care of this difficulty. He says, "We shall not *all* sleep." Evidently, then, when the great event comes to pass *some* will be living in the natural body. And very likely there will be maimed and deformed persons among them; but while the apostle says, "We shall not all sleep," he also says, "*We shall all be changed*." Then, if they who are alive at that time shall not take precedence over them that are in their graves, the natural conclusion is that when this great change is effected it will be upon the *substantial* bodies of both the *living* and the *resurrected* dead. And, whatever this change may signify or effect, it will doubtless be that culminating act of "redeeming grace" whereby *every* body will be put in order for its glorified existence.

WILLIAM W. LANCE.

Fosteria, O.

## THE IDEA OF REDEMPTION IN HISTORY.

In the article by Dr. Plantz under this caption in the *Methodist Review* for May there are some statements after which we would put an interrogation point. He says that religion has been developed largely through two impulses, namely, the sense of fear and the desire for perfection. No doubt these impulses have had much to do with the evolution of religion, but neither of them constitutes the true germ of religion, nor do both of them together, and the nature of the germ it is which is always the most potent factor in the development of any living thing. The newly hatched chick has the sense of fear when it scuds from the hawk to the mother's wing, but the chick has not the germ of religion. So a being might have a passion for perfection and never develop the idea of Deity.

Again, he says that at first redemption is sought from external evils, but later from evils of the heart. We know that this is a common assertion in a certain school of students of religions, but the confidence is in inverse ratio to the evidence. Certainly in the earliest religious documents of the most ancient peoples, as the Egyptians, Chaldeans, Aryans, we find the desire expressed for redemption from evils of the heart. What Dr. Plantz says may be true of savages, but that the *lowest* phases are the *first* we dispute. That primitive man was a savage is an assertion often made but never proved. Of course we can make of the first man what we like, if we reject the scriptural account, since he is not here to defend himself and has not left us his photograph. However, it is doubtful whether even in savage bosoms the sense of guilt is ever really absent or the desire for redemption from inward evils utterly unfelt. Man at his lowest has still a moral nature as he has a rational one, and these cannot fail to react upon even the superstitions that darken the mind. A man need not necessarily have attained the clear thought of personality before he has the sense of guilt. The case of the child proves this. So with the "child-man."

As to the Hebrews, the author says that in the earliest stages of their religion the old Semitic ideas of sacrifices probably prevailed, and it is doubtful if at first an element of expiation was at all present. The truth of that statement depends on the view we take of the historical character of Abraham and his relation to the religion of Israel. If he was a real personage and the founder of Israel and its faith, if he did live in Ur of the Chaldees, then there he probably had come into contact with the idea of expiation, for it certainly existed there before his time. We know that radical critics dismiss Abraham as a mythical figure, but will he stay dismissed?

But our most serious objections are to the remarks upon the Christian doctrine of redemption. Dr. Plantz says very justly that the sense of condemnation and inner antagonism is to be eradicated and peace secured "not by the suppression of the will, which empties life of its content, but by a change of the will, a change such as will



lift it above its selfish tendencies and unify it with the higher law, the will of God. Christianity provides for this doctrine of redemption." True. Its salvation is ethical. But when the author goes on to add, "not by a forensic redemption wrought without, but a vital redemption within; not a transaction to satisfy the demands of an external law, but a process by which man is enabled to keep the law," we believe that in his desire for antithesis he has obscured a part of the truth. Why not try to see both sides of the shield? May not the redemption process be *both* without and within, both vital and vicarious, vital because vicarious? Might not the atonement be at once a means both of satisfying the holiness of God and the demands it would make upon the guilty sinner, and also of renewing the human will and changing the center of its attachment? Will Dr. Plantz kindly give his authority for the assertion, "Christ conceived his life not so much an offering to God as an offering to men"? Then how did he conceive his *death*? We are told in the epistle that through the Eternal Spirit he offered himself without spot to God. When Dr. Plantz says that Christ's "vocation demanded sacrifice and by sacrifice men were to receive remission of sins," that "the redemptive power was in the ideal which Christ in his own person embodied," does he mean that this was all? If so, in what does Christ's passion and death differ from that of any other martyr to truth and righteousness? Christ's vocation just as truly demanded resistance to temptation, endurance of hunger, thirst, weariness, poverty, but does Jesus ever say that he was tempted, endured hunger, etc., for the remission of sins? Did the death of Christ have an absolutely unique relation to the redemption of our race or not? If so, what? Or did he die just as other martyrs die and nothing more? The author thinks that the truth needs to be earnestly proclaimed to the people that "Redemption is not a miraculous process external to us, which was accomplished long ago once for all by the sacrificial death of a God in our favor, but it is a moral event happening within the soul which always repeats itself; the self-sacrifice of the will of God is obedience, love, and patience." But why not both an event without and an event within? Why not the former as a condition of the latter? Without doubt there have been in the history of the Church grotesque, artificial, erroneous theories of the atonement, but let us be careful how we try to escape them by adopting a superficial moral influence theory which does justice neither to Scripture nor to the profound demands of the ethical nature of God and man. We shall not reach the deepest truth in this matter by slurring over with the words "Pharisaical training" Paul's great utterances "relating to propitiatory penalty, vicarious expiation, racial solidarity," but by trying to get at the deepest truth in them. When we are through with Paul we have also Peter and John to reckon with, who had no "Pharisaical training" but were taught in the school of the Master.

White Water, Wis.

GEORGE H. TREVER.



## THE SCIENTIFIC METHOD.

We hear much about the application of the "scientific method" to things religious and sacred. While we welcome the better interpretation which it gives when rightly used, we must guard lest it obscure our view of the divine factor. A scientific knowledge of the Red Sea has removed the crude notion, once prevalent, that the children of Israel walked between perpendicular walls of water; but the learned expositor must so guard his explanation that it may not cause the simplest reader to lose sight, in the least degree, of the fact that this was a miraculous occurrence.

In the May-June number of the *Review* President Plantz gives us many interesting points on the development of the idea of sacrifice in the history of worship, in an article on "The Idea of Redemption in History." But when he says that the earliest stages of Jewish sacrifice were characterized by the "gift" idea as distinguished from the later developments he might cause his reader to forget the fact that the Jewish sacrifice was a direct gift and revelation from God, and not a development in the same sense as that of other nations. The sacrifices before Moses were either unique instances, as the offering of Isaac, or were in accordance with an idea of sacrifice brought from the heathen religion out of which Abraham had been called, and the Jewish rite proper was in no wise developed from them. The Jewish sacrifice is revealed by general command in Exod. xx, 24, and its method described and meaning explained later in the institution of the tabernacle worship. We must be cautious in regard to anything that draws our attention in the slightest from the divine. In the same number of the *Review*, in an article entitled "The Interpretation of the Spiritual Life," Dr. McFarland assigns the "scientific temper" as the cause of the "decline of interest in religious testimony." That is, the scientific method has weakened the force of personal testimony as a religious factor. But does the scientific method weaken the force of testimony in a civil court? Indeed, the value of all testimony depends on the strictest application of a scientific treatment. Is it not possible that there has been a misuse of the scientific method in regard to religious testimony? If the "spread of the scientific temper and habit" has become so general as to produce the result claimed in this article, may we not hope that its conscientious use by those who are "scientific" will result in giving to the testimony of a class meeting, by distinction between fact and opinion, through the more general spread of the scientific habit, the same validity as is secured in court by legal requirement? Let us expect an early return of the class meeting with old-time fervor and up-to-date exactness and efficiency.

Ada, O.

R. H. SCHOONOVER.

**THE ITINERANTS' CLUB.****THE HOMILETIC VALUE OF THE LATE REVISION OF THE  
SCRIPTURES.—Rom. v, 2-11.**

THE new renderings of special words are a source of confusion to the interpreter, when these renderings are apparently quite different from those to which the ear and eye have been accustomed. The passage under consideration involves certain variations in the renderings of words which call for notice and have a certain homiletical value. The passage is the enlargement of the great conclusion of the apostle in the first verse. The Revised Version reads: "Being therefore justified by faith, let us have peace with God through our Lord Jesus Christ." The apostle then proceeds to set forth some of the results or consequences of that peace, and enlarges on the blessedness which comes to the Christian.

A comparison of the Revised Version with the version of 1611 shows some points needing special notice.

First. We have in the Revised Version "our access" instead of simply "access." In the third verse we have "our tribulations" instead of "tribulations." In the fourth verse there is quite a remarkable change, "probation" instead of "experience," so that the verse reads, "and patience, probation; and probation, hope," instead of "patience, experience; and experience, hope." In the sixth verse we find "For while we were yet weak" for "when we were yet without strength;" and in the eleventh verse "reconciliation" instead of "atonement," so that it reads, "through whom we have now received the reconciliation," instead of "by whom we have now received the atonement." The force of these changes will appear in the more careful analysis of the passage. It is a question of exegetical analysis whether the point involved in these verses is the Christian's hope, or whether it is the Christian's exultation or rejoicing. It is said, "and let us rejoice in hope of the glory of God." It seems, therefore, that a suitable value of the passage for homiletical purposes will be found by regarding the apostle as discussing the question of the Christian's exultation or rejoicing which grows out of the peace which comes to us through faith in Jesus Christ.

The first point of rejoicing which the apostle mentions is rejoicing in "hope of the glory of God." The new version makes it an exhortation: "let us rejoice in hope of the glory of God." It is difficult to put in concrete form the meaning of the word "glory" in the New Testament. It appears at different times, and each time with some shade of meaning growing out of the peculiar setting in which the word is found. The glory of God includes for the Christian the favor of God; hence some have translated it by "approval." It means, however, all those excellences and favors which God com-

municates to his own people, whether in the form of forgiveness of sin, or of rich Christian experiences, or of the final salvation which he has provided for them. It seems to be the manifested splendor of God, which he communicates to his people, so far as they are able to receive it. All that God has for man, whether in Christian experience, or in external blessing, or in future reward, becomes a part of the Christian's hope, and in this hope of the divine glory he exults.

Second. The apostle proceeds, however, to set forth another matter which constitutes a ground of the Christian's rejoicing. It is found in the third verse: "let us also rejoice in our tribulations." This to the reader would be an unexpected turn of thought. To expect to rejoice in the future of the blessings that are to come would seem to be perfectly natural, and an expectation in which all Christians could readily join; but the apostle speaks here of glorying in tribulations. Tribulations are the sufferings, both internal and external, through which men are called to pass. This was especially pertinent to the time when Paul wrote, and above all to the Roman Christians. They had been terribly persecuted by their enemies, and to speak of their tribulations as being the basis of their glorying seemed on the surface to be absurd, if not incompatible with the hopes and aspirations which had been announced to the Christians. And, as if recognizing that this needed explanation, the apostle proceeds to tell the effect which tribulation wisely improved would naturally work out. He seems to regard tribulations as having sequences in the Christian life, which follow it just as effect follows cause, and as though that which they were seeking, the great hope of the hereafter, was to be wrought out through tribulation; hence he says, "tribulation worketh patience," that is, patient endurance. The word in the original means simply remaining under. But it is far from being a mere passive word. Endurance has both an active and a passive sense. In the passive sense it means the suffering which comes upon us, in the performance of our duty or at the hands of our enemies. In an active sense it means a continuance in the faith, and a devotion to Christ which accomplishes its purpose in the midst of all obstacles with which they have to contend. It is not, therefore, an ignominious endurance of suffering, a mere uncomplaining submission to the ills of life, that the apostle speaks of, but a submission that shows itself in action in working for the Master, as well as in suffering for him. Hence the exhortation says, "tribulation worketh," that is, worketh out for people, "patience."

At the next point, however, the change in the translation appears. The earlier version reads, "patience, experience," but the revised says, "patience, probation." The word "probation" is derived from a word which simply means proving or testing; but it also has a secondary meaning, approving that which has been tested. Our revisers confine it to the former sense, that is, patience works testing. It tests the soul of the believer; the endurance of affliction is the

proving of his character to him and to others. If he yields to the sufferings of life, if he is readily overcome by temptations and trials and difficulties, it is a proof that the sufferings have not wrought their perfect work. These sufferings work out, therefore, not only patience, but through patience they work a proving of the character of the Christian, whether his faith is vigorous and strong or whether it is weak. Patience, then, is a testing of our relation to God and to man, and is to men a proof that they are real Christians. It follows, therefore, that proving, or approving, produces hope; that is, the Christian who has been born into the new life, and who has tested this new life by endurance under great trials and provocations, is filled with hope, because of divine strength which was imparted to him and which enables him to endure temptations and assures him that his Christian life will go on to the end; and so he says probation produces hope.

The third element of Christian exaltation is found in the eleventh verse: "and not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation." He glories also in the reconciliation with God. This carries back at once to the first verse: "Being therefore justified by faith, let us have peace with God through our Lord Jesus Christ." The word "reconciliation" brings out the sense of the passage to the modern reader better than the word "atonement" in our ordinary version. The apostle does not stop to tell us whether this reconciliation is viewed on the manward or on the Godward side, that is, whether it is viewed with reference to the reconciliation of God with man or the reconciliation of man with God. There is room here for an extended theological discussion which it is not the purpose of this paper to consider. It is not uncommon for persons to say that we cannot regard God as angry with the creatures that he has made. His nature is absolute love, and inasmuch as his nature is love he cannot be angry in the sense in which it is understood by man. We readily yield the fact that there is no vengeance in the thought of God; but that holiness must stand opposed to sin, and that some mode was necessary in the divine economy by which men who had alienated themselves from God by sin might be restored to him, is evident from the whole tenor of Scripture. The act of Christ in dying for the sins of the whole world was not to turn aside the vengeance of God from man merely, but it was to vindicate God's love for man in the expression of his antagonism to sin by the gift of his only Son to die for sinners; hence, the passage says, "we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation." The Lord Jesus Christ is the one through whom this reconciliation takes place, and the apostle does not stop at this point to discuss the nature of the atonement or the effect of the death of Christ either upon God or man, but rather speaks of the result which is secured by Jesus Christ, his life and death and resurrection, namely, the reconciliation of God

and man. This thought is well expressed by Canon Liddon, in his remarks on the eleventh verse. His language is: "The reconciliation is accomplished not only in the hearts of men, but in the heart of God. Men are reconciled with God in Christ in such a sense that God, seeing them in union with his beloved and perfect Son, abandons his just wrath which their sins have kindled and admits them to his favor and blessing. This, the constant faith of the Church, was scientifically worked out by St. Anselm of Canterbury in his *Cur Deus homo*, Christ died 'to reconcile his Father to us' (Art. II). Abelard taught 'a submissive and merely psychological reconciliation,' which Socinianism and some modern scholars have insisted on to the exclusion of the truth of an objective atonement. They plead that the eternal and unchanging love of God needs no reconciliation or atonement; that only man is needed to be reconciled, because man does not believe in the love of God; that Christ's death is a token of God's enduring love, addressed to the hearts of men in order to awaken confidence in the divine love and lead men back to the Father. Now, although it is true that the essential nature of God is unchangeable love, yet the living action of God's love in the human world has been hindered and impeded by sin. In reality God's love is identical with his righteousness."

The homiletical discussion of this passage would lead, of course, naturally to the treatment of the theological import of the death of Christ as found in other parts of this epistle and in other writings of the great apostle. It is sufficient for our purpose to say that this passage opens in its broad outline a beautiful view of the Christian's exultation. In other parts of the Scripture the same word which is translated "rejoice" is rendered "boast." It is not the boastfulness of one who rejoices in his own prowess and achievements, but it is the exultation of one who has been bought with a price, having been purchased by the precious blood of Christ, who has exercised faith in Jesus Christ, and through faith has become united to him, and in this blessed union has attained peace with God, and out of this blessed peace grows the exultation which is indicated in this chapter.

As stated in the beginning, it seems that the purpose of the apostle is to show the blessed results of peace in the Christian hope which is held out, and this Christian hope is secured in the method laid down in this passage. Thus we have opened up to us these three elements of Christian rejoicing; rejoicing in hope of the glory of God, in the blessed experiences of present blessing and the promise of future joys. The exultation is further expressed in the tribulations through which he is called to pass. And finally the Christian exults in God who has brought to him, of his own free will and by the voluntary gift of his Son, the reconciliation, a reconciliation which he himself provides for lost men who have become estranged from him. Intermediate portions of this passage well deserve consideration, but may be reserved for further discussion in this department.

## THE DECAY OF THE PASTORAL HABIT.

THERE is a distinction to be observed between pastoral duty and the pastoral habit. There is no reason to believe that ministers are derelict in pastoral fidelity, but there is reason to think that the pastoral is not regarded as so organic a part of ministerial life as it once was. The early preachers, especially in settled parishes, had the habit of visiting their people at regular intervals. This has disappeared, and pastoral labor is confined to meeting the necessities of the people as they arise. Thus the pastoral habit appears to be in decadence. This may readily be accounted for. Churches are more anxious to secure brilliant preachers than faithful pastors. Committees visit the churches for the purpose of determining the preacher's pulpit ability, and make few inquiries as to his pastoral qualifications. It is conceded that it is impossible to make pastoral efficiency a substitute for pulpit power. Is it not equally true that success in the pulpit cannot take the place of pastoral fidelity?

The decay of the pastoral habit is further due to the change in the popular view of the pastoral function. The early preachers had more authority as pastors than the modern ones. It was recognized as their duty to catechise the people from house to house. Often their visits were occasions of special interest. The family was called together; the spiritual condition of all its members was inquired into, and this was followed by exhortation and prayer. This condition of things has largely changed.

This decay is further due to the gradual disappearance of personal religious conversation as an element in family visitation. But this does not involve the disappearance of pastoral duty. Pastoral work has taken additional forms, and is rather connected with the emergencies that arise in the church than with their regular formal duty. When emergencies arise, people turn instinctively to the pastor for sympathy and comfort. There is something in the counsel and sympathy of a loving pastor that cannot be imparted by anyone else.

The pastoral habit should be diligently cultivated, because it is helpful to a preservation of the humanness of the preacher. He must see how people live; he must hear what they say and feel what they feel, if he would be a true shepherd of the flock of Christ. It is the sense of kinship which keeps the minister from losing his interest in the struggles of mankind. The people whom he visits are members of Christ's fold. The sheep know not the voice of a stranger, but the shepherd they gladly follow. The true shepherd must understand how his people feel in order to minister to them with satisfaction and success.

The object of this writing is to stimulate, on the part of our young preachers, the pastoral habit, which, persisted in, will enable them to secure such an acquaintance with their people as will make them more effective preachers, as well as more influential in their general influence over the members of their congregations.



# ARCHÆOLOGY AND BIBLICAL RESEARCH.

## ENCYCLOPÆDIA BIBLICA AND THE NEW TESTAMENT.

No work in the English language represents the advanced wing of historical biblical criticism more fairly than the *Encyclopædia Biblica*, edited by the Rev. T. K. Cheyne, D.D., Canon of Rochester and Professor of the Interpretation of the Holy Scriptures at Oxford, and by J. Sutherland Black, LL.D. The editors in chief and most of their collaborators are pronounced in their antagonism to the older orthodoxy. Indeed, they love to parade themselves as honest seekers after truth, broad-minded, "scientific," liberal critics. The standpoint of the editor in chief of these three volumes has been well stated in an editorial in the *British Weekly*, as follows: "The principle of Dr. Cheyne's criticism, so far as we can deduce it, is that all statements in the Old Testament and in the New Testament, as we have them, are, to say the least, probably false." The supernatural element in the Bible, if we understand the position of this *Encyclopædia*, is to be completely rejected as unworthy of the serious critic's consideration. What we call miracle Dr. Cheyne labels as legendary or mythical, or, by way of change, "a later interpolation" inserted by some fanciful person of a poetical turn of mind in the interest of some policy or tendency. Should the reader desire to consult the article on "Miracles," in order to see what Dr. Cheyne has to say on this basal subject, he will be disappointed, for there is no article on "Miracles," but, instead, a mere cross reference to "Wonders," "Gospels," and "John." The silence observed here need not keep us from forming a correct idea of the editor's opinion concerning miracles, as we shall show farther on.

We have pointed out in these pages on more than one occasion the natural connection between Old Testament and New Testament criticism, and that a "scientific" biblical critic should necessarily have to follow the same method in discussing the authorship, authenticity, and genuineness of books, and kindred topics, whether in the Hebrew or in the Christian Scriptures. We have pointed out the probability that the man who can dissect the Pentateuch into numberless sections, loosely put together, long after the times of Moses—who, according to Dr. Cheyne, never existed, but was a mere clan name—will find no difficulty in doing the same with any book of the New Testament. Yes, the man who can do away with all Messianic prophecies in the Old Testament, as understood by the average evangelical preacher of the Gospel, will not find it a hard task to deny the divinity or deity of Jesus Christ. We say "or deity," because our critics when speaking of Jesus Christ willingly grant his divinity while strenuously denying his deity. Let the uncritical reader notice that the two terms are no longer synonymous. He who rejects the miracles of the Old Testament will, if strictly



logical and critical, find it a very easy matter to eliminate the supernatural, and especially the miraculous, element from the New Testament. The man who can brand the angelic appearances, as recorded in the Old Testament, as legendary can logically deny similar records in the New; for instance, there is no more reason for believing that Peter was delivered from prison by the intervention of an angel as recorded in Acts xii, 7ff., than to suppose that angels led Lot out of Sodom (Gen. xix, 15).

What we predicted less than six years ago in these pages—and we claimed no prophetic insight either—has been fulfilled. These advanced critics have not rested in their efforts with the books of the Old Testament, but they, as any reader of this *Encyclopædia* may see for himself, moved on and are now attacking the very citadel of the Christian faith. We knew years ago that according to these wise men Abraham, Isaac, Jacob, Moses, Joshua, Saul, David, etc., etc., were not real persons, but lunar or solar heroes, clan names or tribal gods. The criticism that denied the existence of the patriarchs commenced by denying the authority of the records which mentioned them. Now that the gospels, Acts of the Apostles, and the epistles are treated in the same way we should not wonder if Peter, James, John, Paul, and even Jesus Christ were even more symbolic than real. Dr. Nicoll has well said: "This kind of criticism has no end, save a complete destruction of the Bible and its religion—in other words, it moves onward and still onward to nihilism. It will be found very soon that it is quite compatible with any theory of the real existence of Christ or Paul, not to speak of others."

Should the reader consult the articles "Bethlehem," "Nazareth," "Nativity," and "Mary the Mother of Jesus," he will discover that the writers of these often contradict one another, and thus that this "scientific criticism" is mutually destructive. Canon Cheyne in his article on "Nazareth" tells, what we knew before, "that the birth of Jesus in Bethlehem was regarded as an indispensable sign of the Messiahship;" then volunteers a little piece of information, not so well known, namely, "that in the earliest form of the evangelical tradition Jesus was said to have been born in Bethlehem-Nazareth (=Bethlehem of Galilee)." He then explains that the Bethlehem of Zebulun, some seven miles from Nazareth, is meant. But lest we may misrepresent the learned canon, and that we may present his method of criticism, we shall insert the following: "The title Bethlehem-Nazareth was misunderstood by some of the transmitters of the tradition, so that while some said, 'Jesus was born at Bethlehem,' others said, 'Jesus was born at Nazareth.' 'Bethlehem,' without any explanatory addition, was naturally supposed to be the southern Bethlehem, and the well-known narratives, so poetic, so full of spiritual suggestion, in Matt. ii and Luke ii, 1-10 (which are unsupported by the other gospels), have arisen in consequence." Then he quietly adds: "To this theory it is no valid objection that it involves going behind the present evangelical narratives: that is, in

fact, indispensable to historical criticism—we have to do so continually in Old Testament criticism, and no good reason has been offered for invariably acquiescing in the oldest extant forms of the evangelic traditions." The italics are our own. This passage deserves the attention of every critic, since it contains a declaration of the purpose of Dr. Cheyne and followers to treat the New Testament precisely as they have treated the Old. Henceforth whatever conflicts with their theories will be marked "legendary," "mythical," "later insertion," "interpolation," etc.

Dr. Schmiedel in his article "Mary the Mother of Jesus" rightly says that our chief interest in the case of Mary concentrates in the doctrine of the "virgin birth;" then, with the air of a downright scientific critic, places witness after witness on the stand to testify against such a doctrine. Jesus himself, at least in the first three gospels, maintains a silence which, if we are to believe Schmiedel, arises from a "delicate reserve" on the question of his birth. Yet we are told that there are passages which directly exclude the doctrine of virgin birth. Had Mary believed in it she could never have been induced to say with others that Jesus was beside himself. By the way, did Mary say that? The fact that we are told that "Jesus first received the Holy Spirit at his baptism," likewise excludes the idea of virgin birth. Who says that this was the *first* time? Whole sections in the first two chapters of Luke bear witness against this doctrine, consequently the two verses in the first chapter (34, 35) supporting this view must be regarded as a late insertion. The phrase "Son of God" applied to Jesus must be interpreted as in the Old Testament, in the sense of a man entirely consecrated to God. The two genealogies make Jesus not only the son of Mary but also the son of Joseph. Paul likewise is made to testify against the doctrine of virgin birth. He says (Gal. iv, 4) that he "was born of a woman," not born "of a virgin," that is, born like any other human being. But what is the use of citing Paul? for, as we shall see, Paul never wrote an epistle or anything whatever as far as we know. Professor Schmiedel is so impartial and full in his efforts that he summons as last witnesses against this doctrine the Talmud and Celsus. These great authorities say that Jesus was the child of the adulterous intercourse of Mary with a soldier, Stada or Pandera. As stated above, any verse favoring the doctrine of virgin birth is unceremoniously designated "later insertion." The object of the whole article is to prove that Jesus Christ was a mere man.

Let us now turn our attention to the Acts and the epistles. To begin with the Acts: Professor van Manen, of Leyden, standing on the shoulders of Bruno Bauer (whose theories are thoroughly exploded), who flourished in the first part of the second half of the last century, tells us that the book of Acts "professes to be a sequel to the third gospel. . . . But we cannot regard the contents of the Acts as a true and creditable first-hand narrative of what had actually occurred, nor yet as the ripe fruit of earnest historical re-

search. . . . The book bears in part a legendary-historical, in part an edifying and apologetic, character." The book of Acts, we are assured, was written to encourage some converts elsewhere, and especially to show how favorable the Roman authorities were to the new religion. The book is composite in its nature, made up of the Acts of Peter and the Acts of Paul. The author, who wrote about 130-150 A. D., drew also from other authorities and made liberal use of the writings of Josephus.

What of the epistles? Let Dr. van Manen reply to this weighty question. He says: "With respect to the canonical Pauline epistles, the later criticism here under consideration has learned to recognize that they are *none of them by Paul*—neither 14 or 13, nor 9 or 10, nor 7 or 8, nor yet even the 4 so long so universally regarded as unassailable. *They are all*, without distinction, pseudepigrapha (this, of course, not implying the least depreciation of their contents). . . . They contain seemingly historical data from the life and labors of the apostle, . . . at least for the most part borrowed from 'Acts of Paul,' which also underlie our canonical book of Acts." Now, this being so—and has not Dr. van Manen said so?—no critic need henceforth trouble himself to distinguish between "the principal epistles and the minor or deuterio-Pauline ones." "Deuterio-Pauline" may sound new to the unscientific critic, but what of that? Have we not had "deutero-Isaiah" these many years? We are further told that the so-called Pauline epistles are of the same character as those of John, James, Ignatius, Clement, and the martyrdom of Polycarp. The reader will notice that the last three are placed on equal footing with the first two. Though there be no unity of authorship there are nevertheless obvious marks of certain unity, and it is probable that they all originated in the same circle of writers. The Dutch professor, having, to his own satisfaction, proved that Paul did not write anything whatever as far as we know, then proceeds to enlighten us, and says that these so-called Pauline epistles were first sent not to private parties or to any definite persons; they were pretendedly written during the lifetime of Paul, Timothy, Silvanus, etc. They are not letters, but religious treatises. They bear no resemblance to real letters. Take First Corinthians, for instance; this "was not written at one gush," or even at intervals, but it is rather "an aggregation of fragments, which had not originally the same destination." Romans is of composite origin, made up of older writings, epistles, and possibly various oral traditions. Galatians is "an adaptation of a letter previously read in the circle of the Maronites, although we are no longer in position to restore the older form."

We close in the words of Canon Cheyne, found in a recent number of the *Nineteenth Century*. Discussing "Old Testament Criticism," he says: "It is at any rate quite certain that much which passes as the result of criticism, both textual and analytic, is in a high degree defective."

## FOREIGN OUTLOOK.

## SOME LEADERS OF THOUGHT.

**Emil Kautsch.** There are not a few who imagine that because modern scholars do not regard the Old Testament in the same light as did their predecessors they have either destroyed its value or have so minified its significance as to make it practically useless. Such an opinion of the critics is, as has been often said, erroneous, though their almost constant reference to the negative aspect of the doctrine of the Old Testament explains the prevalence of the opinion referred to. Kautsch is not one of the extremest of the German critics, but he is a fair representative of the conservative progressive school, to which about all Old Testament professors in this country belong. He rejects the old doctrine of inspiration according to which the Old Testament is inerrant and equally valuable in all its parts; asserts that in many respects the preparatory and therefore imperfect character of the Old Testament religion must be admitted; and condemns the custom of spiritualizing the Old Testament in the interest of Christian teaching. Nevertheless he sees great use for the Old Testament, as his recent little book, *Die bleibende Bedeutung des Alten Testaments* (The Abiding Significance of the Old Testament), published in Tübingen by J. C. B. Mohr, shows. In that work he affirms the permanent value of the Old Testament as literature both in its prose and poetical portions, and also for purposes of history. He holds further that for the instruction both of children and adults the Old Testament is a means of the greatest importance. Even after the most careful exclusion of all that is not adapted to the needs of the instructor there remains still an enormous quantity of material which may serve either as example or as incentive. He refers in this connection to the decalogue, to the history of the patriarchs, but especially to the moral earnestness which breathes through the whole of the Old Testament. But that which gives the Old Testament its deepest and most abiding significance is its religious elements. Of these he mentions first and chiefly the depth and purity of the doctrine of God as there taught. And perhaps the most wonderful feature of this doctrine of God is that it never became so abstract as to be useless, as it did in later Judaism and as it has become in some quarters and ages of Christendom. Even in the doctrines of the eternity, the omnipresence, and the omniscience of God, which offer the greatest difficulties to human thought, the Old Testament preserves God as a living God. And along with this goes the fact that prayer is the necessary expression of the religious life. Still more important, according to Kautsch, is it that the Old Testament assures us of the fact and nature of a divine plan and way of salvation which in the New Testament age, in the

person and work of Christ, finds its completion and perfection. To study the Old Testament prophets means to study the divine revelation in its best available source, the revelation in Christ excepted. No matter what enthusiasm the study of other religions may arouse in one the sincere student of Hebrew prophecy will have to admit its enormous superiority to all other pre- or extra-Christian religiosity. The distinguishing mark of this prophecy is that it is serviceable to a divine plan of salvation, from which it cannot be disconnected. In the Old Testament are the foundation pillars upon which the New Testament structure has been erected. It would seem that here the higher critic goes as far in appreciation of the Old Testament as one can go who still wishes to leave room for the assertion that Christianity has anything better to offer than Judaism, and who wishes to remain true to Jesus Christ, who found considerable fault with the Old Testament morals and religion.

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**Samuel Oettli.** In a recent book entitled *Amos und Hosea. Zwei Zeugen gegen die Anwendung der Evolutionstheorie auf die Religion Israels* (Amos and Hosea. Two Witnesses against the Application of the Theory of Evolution to the Religion of Israel), Gütersloh, C. Bertelsmann, he has once more proved his leadership as a theologian. He declares that neither Amos nor Hosea makes any pretense of demanding anything of the Israelitish people which they did not of themselves know and which with their existing light they could not do. The people had merely come to neglect their Jahweh. Hence, according to Oettli, these prophets saw in the religious history of Israel no gradual progress from rude beginnings: they saw in the syncretism of the moment no point of development through which the Israelitish religion must pass, but a retrogression from an earlier and purer origin. So also these prophets make no profession of bringing to the people anything new; on the contrary, they refer everything to their divinely sent predecessors. As a fact, the faith in the one God existed before these prophets, for example, in the stories of the creation and the flood, and the recognition of the ethical character of God was found in Nathan and Elijah, and was reflected in the popular conception of the "day of the Lord." These prophets only deduced for the conditions of their time the conclusions which lay implicit in a doctrine known to Israel long before. Indeed, they could never have regarded the great national distress as a judgment on account of the people's sins, nor could they have seen in the enemies of Israel the instrument of Jahweh's wrath, if the idea of the ethical nature of Jahweh had been new, or especially if it had been originated by them. In everything the two prophets refer back to the period of the founding of the nation as the time of the first and fundamental revelation of Jahweh, and they are therefore important witnesses against the application of the evolutionary theory to the religion of Israel. Oettli is undoubtedly right

In asserting that God's religious education of man does not proceed in the line of a regular development. It is not for a moment to be believed that Jahweh as he was known to Moses was a God of mere power, who, as the people developed in ethical insight, had to be fitted out with ethical attributes by the prophets. While admitting the clearer and sharper definition of the thought of God in later times, it is still true that in his great features he was known to Moses when he entered upon the work to which God had called him. But there is danger that in estimating the revelation as given to Moses we shall seek its salient points in the knowledge God gave of his own nature and character. This he undoubtedly gave in a considerable degree. But that which more clearly distinguishes the Mosaic system is the peculiar religious relation in which Moses placed his people to God. He founded this relation upon great salvatory facts, not upon natural events, thus bringing God directly into relation to the people. He emphasized the importance of obedience on the part of the people toward God, rather than of forms of worship. He gave judgment in the name of Jahweh, and thus placed him on the side of justice as distinguished from power. And all this became a part of the permanent religious possessions of Israel. Still, it is going too far to say that Amos and Hosea offered nothing new, for unquestionably from them or from their time sprang the idea of God as related to the whole world and not to Israel alone, to say nothing of other matters in which they added to the revelation of God to man.

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RECENT THEOLOGICAL LITERATURE.

**Die neutestamentliche Lehre von der Seligkeit und ihre Bedeutung für die Gegenwart, dargestellt.** Der geschichtliche Darstellung dritte Abtheilung: Die Johanneische Anschauung unter dem Gesichtspunkt der Seligkeit dargestellt. Vierte Abtheilung: Die vulgäre Anschauung von der Seligkeit in Urchristenthum, ihre Entwicklung bis zum Uebergang in katholische Formen (The New Testament Doctrine of Salvation and its Significance for the Present Day. Third Division: The Johannine View. Fourth Division: The Popular Notion of Salvation in Primitive Christian Times, to the Period of Early Catholicism). Two volumes. By Arthur Titius. Tübingen, 1900. J. C. B. Mohr. The reader should not be frightened away from these volumes by the great length of the titles, for the two together contain only xix and 373 pages. Together with the preceding volumes they constitute a work of great value, not without faults, relative to the conception of what the acceptance of Christianity by any person does or ought to do for him. In other words, the work is a treatise on personal religion from the standpoint of apostolic and post-apostolic Christianity. The question, What is it to be a Christian? is viewed in the light of the



teachings of the various New Testament writers. It is a work which is of even greater value to the preacher and pastor than to the professional theologian. In the third division, which deals more especially with the Johannine view, the attempt is made to trace the influence of Jesus upon those who come after him. According to John, as according to Paul, eternal life is conditioned upon faith, but faith is not a mere intellectual assent to certain Christian propositions, but the conviction that Jesus is what he professes to be, the giver of life. In the thought of the filial relationship to God John gives us two views, the deterministic, or that of the new birth from God, and the ethical, or that of a mutual relationship of love between the Father and the son. Even under the deterministic conception the ethical character of faith is maintained. The Johannine theology affords us much that is peculiar. We have the idea that there is a natural connection between communion with God and the practical exhibition of brotherly love, and on the other hand we have the thought that only by doing the commandments of Christ can we abide in the love of God and of Christ. It may be true that we have here no designation of the means by which salvation is secured, but we certainly do have a suggestion as to the means by which it is to be maintained. This is but a hint as to the ground covered by the volume on John. The fourth division was, at the time of its publication, something new, though in the short time since other writers have covered the same ground. Anyone who will understand the Christian conception of the relation of religion to life must go at least a short distance beyond the apostolic age. For the period up to 150 A. D. may be regarded as at least in some measure reflecting the New Testament conception. And it shows us what those who became Christians from the midst of paganism thought to be their duty and privilege. It is therefore a kind of popular commentary on the New Testament doctrine of the Christian life. But the greatest care must be taken to distinguish what, in this popular view, is drawn from Christ and the apostles, and what the people of that later time contributed for themselves. For it is evident that in course of time the whole conception changed radically, and unless we are willing to accept the outcome in the Middle Ages we must abide by the New Testament.

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**Das Gebet in der ältesten Christenheit. Eine geschichtliche Untersuchung** (Prayer in the Earliest Christian Ages. An Historical Study). By Eduard Freiherr von der Goltz. Leipzig, 1901. J. C. Heinrichs'sche Buchhandlung. The author is at once a theological instructor and a pastor, and the latter relationship accounts for the form as well as the somewhat practical character of his work. He fully understands the difficulties which attend the development of his subject, and says that the sources from which the words of prayers or utterances concerning prayer are to be taken



afford only indirect testimony, since the prayers themselves belong only to the time and the circumstances under which they were first uttered. His chief purpose is to call attention to the inner life hidden behind the words of the prayers, which had its origin in Jesus Christ. His purpose marks his book off from a mere history of liturgical forms of prayer, and brings it into line with the more modern theological sense which emphasizes the inner religious life, rather than the mere outward form and expression. His first chapter is devoted to the prayers of Jesus, and in it he treats such themes as how Jesus himself prayed, how Jesus led his disciples to pray, and what Jesus taught concerning true prayer. Man is ever compelled to speak in figures, and so Jesus is called the Son of God. In the prayers of Jesus the relationship thereby suggested came to immediate and complete expression. This innermost sanctuary of Jesus's life is, indeed, accessible only in part to his disciples, and especially so to us. Our whole life will pass without our learning to pray as Jesus prayed. And we are hindered from learning the exact secrets of the prayers of Jesus also by the slight differences between the reports of the synoptic gospels. But in his prayers his true human sensibilities betrayed themselves most clearly. Von der Goltz does not think that the Lord's Prayer is designed as a prescribed form which must of necessity be used whenever we pray. A second chapter is given up to the prayers of St. Paul, and a third to prayer in the apostolic and postapostolic periods. He seems to have taken up Paul separately because in the collection of writings attributed to him we possess a tolerably secure source of information relative to the earliest days of Christianity, and because the filial spirit which was the spirit most manifest in the prayers of Jesus was most fully preserved in the writings of Paul. These two considerations excuse the break in the logical order of development which Paul's separate treatment occasions. This treatment of the relationship between Paul and the prayers of subsequent Christendom is not altogether satisfactory. It seems most likely that the earlier apostles exerted a greater influence than Von der Goltz is willing to allow, and that prayer as practiced in Judaism affected Jewish Christian prayer; and also that prayer as practiced by pagans became influential in the prayers of pagans who became Christians is almost certain. These points are not neglected, but their treatment is inadequate. In his fourth chapter he gives us characteristics of the early Christian prayers in the period of the origin of the Old Catholic Church. And in an appendix he reproduces the most important prayers of that early period. He also touches upon the prayers found in the inscriptions of the early catacombs. Thus he leads us up to the point where prayer lost its spontaneous character and took on a relatively fixed form. But Von der Goltz is fully impressed with the educational value of the use of stereotyped forms of prayer, perhaps all the more because he has traced their origin and knows their inner spirit.

## RELIGIOUS AND EDUCATIONAL.

**Pastoral Support in France.** The reference is more especially to the evangelical clergy, who are better paid in Paris than elsewhere. Those outside of Paris are divided into three classes. The following table is illustrative:

Pastors in Paris receive each, per year.....	3,000	francs.
"    of the first class.....	2,200	"
"    "    second class.....	2,000	"
"    "    third class.....	1,800	"

This shows that the highest salary is about \$600, and the lowest \$360. When a clergyman has reached the age of sixty he is entitled to a pension. Each pastor pays, from his thirtieth to his sixtieth year, two and three fifths per cent of his salary into the pension treasury, that is, from 48 to 78 francs, annually. After the age of sixty he may draw out from 313 to 381 francs. The whole pension amounts to a respectable sum, as compared with the support given to worn-out preachers in the Methodist Episcopal Church, as the following table shows:

Pensions in Paris.....	2,004	francs,	about	\$400
"    for first class....	1,661	"	"	\$332
"    for second class....	1,564	"	"	\$313
"    for third class....	1,498	"	"	\$287

But while these pensions are relatively high the salaries are painfully small, and in some pastors' families meat is a luxury to be enjoyed not more than once a year, while it is not uncommon for them to accept gladly as gifts old books and magazines and even old clothing, so inadequate is their support.

**The Roman Church as a Financial Institution.** Cardinal Antonelli was the first to conceive the idea of giving the Roman Church a solid financial basis. He began as early as 1859, and by 1870 the income of the Church from other sources was about twice as large as that from Peter's Pence, and amounted in all to about 18,000,000 lire. Leo XIII modified some of Antonelli's measures in the interest both of economy and readiness of access to the funds. The financial management of the Church is in the hands of several commissions, but Leo XIII personally supervises all the more important transactions. The principal sources of the Church's wealth are the businesses of banking, industries, and real estate. The Banco di Roma is almost entirely in the possession of the Vatican. The Church engages—not, of course, in its own name—in large real estate transactions in Paris. The accumulated wealth is said by those who are in a position to know to be so enormous that should it wish to do so the Church could enter the money market as a power of the first order. And it is already asserted by the friends of the Church that should she see fit to enter the financial world she would do so in the interest of greater honesty and would thereby in no wise depart from her divine mission.

**SUMMARY OF THE REVIEWS AND MAGAZINES.**

A WISE, careful, and steadying article by Samuel McComb answers, in the *Contemporary Review* for August, the question, "Do We Need Dogma?" A German school, which says much about the Gospel, puts dogma under ban, and Martineau tried to preach an undogmatic Christianity. But, in the sense of definitely stated truths to be believed, all thinking men, whether they call themselves dogmatists or antidogmatists, must have dogmas; though Christian dogma can lay no claim to infallibility, being, not the absolute Truth of God, but rather the truth refracted and colored by the human media of reason, reflection, and elaboration, through which it has passed. . . . Theologians have sometimes spoken as if Dogma had a right to override conscience and reason, the Roman Catholic appealing to the Church, the High Anglican to the Bible as interpreted by a consent of the Fathers of which history knows nothing, and the Evangelical to the *ipsissima verba* of the Sacred Writings taken literally; but all these theories are at bottom skeptical—skeptical on the one hand of the inherent sovereignty and convincing energy of Divine Truth, and on the other of the moral reason of man. Yet theology must appeal to reason, meaning by reason not merely the understanding but the totality of man's spiritual powers. . . . The question is, Where shall we find a genuine doctrinal standard? The problem can admit of one solution only. It is in the Christian consciousness of the individual and of the age that the Court of Appeal is to be found. In other words, the ultimate standard is the religious consciousness in which all men have a share, enlightened, molded, penetrated, and shaped by the teaching of Christ in the Gospels, in the history of the Church, and in the illuminating influence of His Spirit. Each age has its own vision of Christ. In the ultimate analysis it is by this vision that all things must be tried. It represents the best conclusions of the age as to the contents of the Bible, the meaning of the world and of life, and while its decisions are not final in the sense that posterity may not advance beyond them, they are for us the measure of our apprehension of the truth. Christ grows in the individual soul; He also grows in the soul of an age. Centuries, as they pass, unfold in ever-increasing richness the ideal significance of His Person. Our ideal, as Emerson says, is "a flying one," the goal ever recedes as we advance. Before His bar all dogmas must be arraigned. Whatever stands His criticism justifies its right to be; whatever shrinks from before His eye, though it has grown gray in the service of human thought, is doomed to death. McComb's excellent article notes several encouraging facts: (1) The metaphysician has shown that Agnosticism cannot even be stated without involving a contradiction in thought; and even Agnosticism no longer confounds man with nonhuman nature, or makes him,

like plant or animal, a product of the cosmic process. Even Professor Huxley protested against the de-ethicizing of man and the attempt to explain all that is distinctive in him by physical causes, in such a tone and manner as led one reviewer to remark that Huxley made an approximation to the Pauline dogma of nature and grace. Man's moral nature makes him of eternal worth in a world otherwise transitory. He seems the sport and plaything of cosmic forces; but as a being who alone can hear the categorical imperative of conscience, who can lend, as Goethe says, permanence to the moment, and can hearken to the whisper of immortal hopes, he is, where theology has always placed him—at the center of the universe. (2) Materialism is now everywhere discredited. Idealism has won all along the line, and the story of our earthly days is not held to be a detected failure, but a rudimentary eternity. Materialism has received its deathblow and spirit has come off victorious, being disclosed as the ultimate and only reality. (3) The theory of evolution, as yet only a theory, which was at first supposed by both believer and unbeliever to be the foe of religion, is now plainly shown to involve no overthrow or weakening of Christianity, even were it proved true. Natural Selection and the Survival of the Fittest cannot account for all that is involved in any evolutionary process. Principal Fairbairn pronounces evolution the greatest theistic discovery of modern times. However that may be, religion has nothing to fear from evolution theories. True or false, they can do no harm. Dr. McComb affirms (4) that Historical Criticism has contributed materially to the substance and strength of theology. This is what he says: "It is a reassuring reflection that now, after the critical labors of such men as Wendt, Weiss, Weizsäcker, and Harnack among the Germans, and of Hort, Westcott, Sanday, and Bruce among British divines, the Agnostic despair of history is no longer possible. Professor Harnack being witness, the fire of the most stringent criticism has failed to dissolve such facts as these: (1) That Jesus claimed to be the Messiah, the prophetically announced Deliverer of God's people; (2) that the Logos doctrine of St. John cannot be traced back to Philo; (3) that the marvelous (and, indeed, the strictly miraculous) cannot be eliminated from the records without utterly destroying them. These positions established, consequences flow from them in the light of which we see theology to be not, as some think, a more or less dexterous manipulation of abstract notions, but a sympathetic interpretation of the realities of history. They give us a fulcrum in the real light of humanity for all our constructive endeavors. Christ is the inspiration of the Christian religion, and therefore the main source of a Christian theology. Theology is thus humanized by the vision of God in the humanity of Christ. Men are asking to-day not, Is there a God; but, What kind of a God is He who is involved in all thought and life; what is the character of the Will behind the universe? Theology answers: Look at Jesus as He lives and breathes in the

Gospel history, and you will find God; His reason and heart lie at the center of all things; in Him you will discover the clew to the winding mazes of history, the baffling perplexities of thought, the dire mysteries of Nature. We see a light shining in the darkness; and as we have been compelled to interpret Nature in terms of man, so our thinking seems now forced to interpret man in terms of Christ. The noble and ennobling thought that humanity is organically related to Christ, that He is the Archetype to which in the creative purpose of God all men are called to be conformed, has sunk deep into the heart of our age and is already bearing fruit in the humaner spirit, the more gracious and winsome service, and the wider social sympathies of all religious men. Touched with this spirit, enriched with the knowledge of a new time, the students and teachers of religion are equipped for the task to which the new century calls them, that of restoring to theology her ancient throne, no longer to tyrannize over human thought and life, but to illustrate the Master's gracious Word: 'He that would be greatest of all, let him be the servant of all.'

THE belching of flatulent bosh, varied by occasional blasphemy, goes on. Once in these pages we wrote of "The Whitman Craze," and later, in other pages, on "The Deification of 'One of the Roughs.'" By assertion or implication his devotees continue to present him, even to people outside lunatic asylums, as the Christ of the nineteenth century. In *The Critic* (New York) for October, Whitman's literary executors tell us, with awed faces and reverent tones, that their idol felt—and who should know if he did not?—that his message to mankind "was, so far, the most pregnant revelation from the god in man." From their description of their redeemer's funeral at Camden, N. J., we quote: "From the Delaware ferries to Harleigh Cemetery, a distance of perhaps three miles, the roads were busy with the people coming and going, and with fakirs who sold fruits and a strange miscellany of wares. It possessed the kaleidoscopic features of the country fair. The faces of the people were even glad faces. For while the people were not glad that Jesus was dead, they were glad that He had lived." If it was Jesus who was dead, why did they carve the name of Walt Whitman on that tomb in Harleigh Cemetery? For utter gone-daft-ness, for maudlin drivél, the Whitman craze exceeds. In the same issue of *The Critic*, J. P. Mowbray writes with exquisite wit and a sort of tender rallery about "The New Pagan Lilt." He tells of a new religion, a modernized and naturalized paganism which is uttering itself in trilllets through a brood of poets now pouring their devout roulades from every magazine spray. Of one poet, whom he considers rather more mature and masculine than Ella Wheeler Wilcox, Mr. Mowbray says: "No child of song at present on the magazine lawn has an equal bobolink disregard for everything but the lawn. His spontaneity of chirp, his self-confident utterance of bobolink finalities, must de-

light all observing souls that are past thinking, or not yet arrived at the forlorn condition of hopeless rational cerebration." This new religion is described as resembling Mother Eddy's in that, instead of wrestling with the unthinkable, it proceeds calmly to build upon it. Mr. Mowbray marvels at the ease with which this ethereal pagan lilt comprehends the All-That-Isn't and dodges both the uncomfortable and the inevitable; he notes that the Tremendous Old Book, from which rolls, deep and awful like a great bell striking notes of doom, the cadence of the Shalts and Shalt Nots, is ignored, and a voluptuous self-indulgence fostered which promotes lassitude of conviction and softens down the imperatives that are still echoing in our archetypal souls; and says that to deny that such views exceed in soft comfortableness anything Schaff or Lange has given us is to shut our eyes to the lambent beauty of a pagan naturalism. This new paganism comes to the aspiring and wrestling type of piety, inquires whether we are not a little tired of this over strenuousness of conviction which throws out its shirt front, clenches its fist, stamps its foot, and stands for the right, and whether we would not be more serene and comfortable by just lying down dreamily in the dusk with "the star-eyed children of the grass." Mr. Mowbray imagines one of these new pagans saying: "There is that moss-grown notion of the ages that Nature is under necessity but that man is not; a fine old credal platitude it is, and much akin to the other notion that man is only a little lower than the angels, when we all know now that he is only a little higher than a soft-shell clam. Let me introduce you to my guest, Herr Haeckel. He is in the conservatory with the hyacinths." And Mr. Mowbray's irony goes on as follows: "That there is some kind of ineffable joy in the confraternity of man and mollusks, and a definite soul relief in not straining to be a little lower than the angels, is a truth that will not seize upon the rational mind with the blinding force of a flash. It must dawn gently and gray upon the sensibilities like the moral of a problem play. But only let it dawn and we are safe to come, in the sunrise of culture, to the glad assurance that we are no longer to struggle with our destinies. It is enough to lie down with our origins. No other religious concept has such a broad basis of humility, for once on that sunny path man's egotism will, in becoming as a little child, surely reach the pristine stage of lollypops and mud pies, always providing that it does not linger by the way too long with the star-eyed children of the grass, but pushes on faithfully to the primeval slime." Remarking further upon the facility with which this pagan poetic culture shuts off the exigent, the urgent, and the imperative, and is content to lie at ease, enchanted and enraptured with beauty, our critic's earnest irony still plays: "It is true, the everlasting fray goes on. Ormuzd and Ahriman are still at it with their embattled hosts. Our mental horizons are dark with the conflict and the tides of the battle ebb and flow. There are voices calling to us from the ranks for help as The Good wavers and retires for a while amid



the smoke of error. But what is all this clamor but the old platitudes of good and evil that have been thundering so long, and why should we turn from the truce of God made with the crocus and hyacinth, to this old grime and discomfort? That were, indeed, to be again theologic, to fall into the old error of believing that poetry is 'a crushed perfume exhaling from the sky,' instead of being a fleeting odor rising from the sod. Of those old minstrels who learned in suffering what they lisped in song the worst that can be said is that 'themselves from God they could not free' and they found God through humanity. That Bohemian soul in the streets of Paris no less than that theologic peasant in the heather of Scotland seemed to hear God's voice through his pangs and not through his pleasures.

Tumbled upon the world  
An ugly wretched wight,  
Here buffeted, there hurled,  
Mankind against a mite.  
When oft my misery  
A plaintive moan would wring,  
The good God said to me,  
Sing on, sad heart, O sing."

It is added that in manner this new paganism "combines the stately incorrigibility of Dr. Briggs with the swirling audacity of Bob Ingersoll;" but it is not believed that it will be able to dislodge Moses, Isaiah, and David with its æolian breath, or even to whistle Plato down the viewless winds. The October number of *The Critic* also contains a critique of Young's "Night Thoughts" by Sir Leslie Stephen.

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BEFORE us lies the first number of *The Hibbert Journal*, a quarterly Review of religion, theology, and philosophy, published at London and Oxford, edited by L. P. Jacks and G. Dawes Hicks, assisted by an Editorial Board consisting of scholars of the most various schools of thought, including the Deans of Ely and Durham, Dr. John Watt, Professor Cheyne, Dr. Drummond, Mr. Montefiore, and Professors Gardner and Muirhead, with Professors Fenn of Harvard and Howison of the University of California. The policy of this new Journal is that of "the open door." It offers to differing and antagonistic views an open field, believing that the free exposition of conflicting opinions face to face will tend to remove misunderstanding which is the root of all bitterness. The editors say: "As between those who shun inquiry on the ground that the form of religious thought is already fixed in human language, and those, again, who see in theology a process akin to evolution in nature, the sympathies of this Journal are frankly with the latter. For 'advanced' thought we have no special affinity; but thought which advances it is our mission to represent. Movement, in accordance with intellectual law, betokens health and vitality in religion. At the same time we refrain from defining the direction such movement ought to take—



whether as a return to old positions or as a departure for new. Our aim is to reflect the movement of religious thought in its continual approach to firmer ground. We stand for three positive truths: that the goal of thought is One; that thought, striving to reach the Goal, must forever move; that, in the conflict of opinion, the movement is furthered by which the many approach the One." The articles in this number are "The Basis of Christian Doctrine," "The Concept of the Infinite," "The Controversy Between Science and Faith," "Matthew Arnold," " 'Righteousness of God' in Paul's Theology," "Early Doctrinal Modifications of the Gospels," "Catastrophes and the Moral Order." A large amount of solid matter is packed into the 208 pages of this number. No discussion of its merits is possible here, only a few quotations from its pages: "A very able and liberal theologian writes, 'Those who speak most of the reformulation of the Faith do not appear to me to be the men who know the past.' " "The more enthusiastic forces of Christianity, such as the Methodists"—in which expression lies a tribute we should earnestly avoid ceasing to deserve. "Any man who wishes to proceed reasonably should know better than to set aside ancient beliefs merely on subjective or rationalistic grounds." "Two recent books are valuable: E. D. Starbuck's *Psychology of Religion* and Mr. Granger's *Soul of a Christian*, the latter the more profound and valuable. Now, however, Professor James's *Varieties of Religious Experience* takes its place as the ablest work on the religion of experience." "The pious worker in the field of natural science becomes a severe, almost a Puritan, Monotheist. Professor Seeley wrote, 'If we will look at things and not merely at words we shall soon see that the scientific man has a theology and a God, a most impressive theology, a most awful and glorious God. That man believes in God who feels himself in presence of a Power which is not himself, and is immeasurably above himself, a Power in the contemplation of which he is absorbed, in the knowledge of which he finds safety and happiness. But the final witness to God will always be found in the words of Augustine, 'Thou madest us for Thyself, and our heart is restless till it find rest in Thee.' " Professor Royce's article, in expounding the newer conceptions of the Infinite, follows the lead of certain mathematicians, in particular of Richard Dedekind and George Cantor. Some of Dedekind's definitions are in a volume entitled *Essays on Number*, published by the Open Court Company of Chicago. The article by Sir Oliver Lodge says: "The outstanding controversy between science and faith rests upon two distinct conceptions of the universe: the one, that of a self-contained and self-sufficient universe, with no outlook into or links with anything beyond, uninfluenced by any life or mind except such as is connected with a visible and tangible material body; and the other conception, that of a universe lying open to all manner of spiritual influences, permeated through and through with a Divine spirit, guided and watched by living minds, acting through the medium of

law indeed, but with intelligence and love behind the law: a universe by no means self-sufficient or self-contained, but with feelers at every pore groping into another supersensuous order of existence, where reign laws hitherto unimagined by science, but laws as real and as mighty as those by which the material universe is governed. According to the one conception, faith is childish and prayer absurd; the only individual immortality lies in the memory of descendants; kind actions and cheerful acquiescence in fate are the highest religious attributes possible; and the future of the human race is determined by the law of gravitation and the circumstances of space. According to the other conception, prayer may be mighty to the removal of mountains, and by faith we may feel ourselves citizens of an eternal and glorious cosmogony of mutual help and cooperation, advancing from lowly stages to even higher states of happy activity, world without end, and may catch in anticipation some glimpses of that 'one far-off divine event to which the whole creation moves.' The whole controversy hinges, in one sense, on a practical pivot—the efficacy of prayer. Is prayer to hypothetical supersensuous beings as senseless and useless as it is unscientific? or does prayer pierce through the husk and apparent covering of the sensuous universe, and reach something living, loving, and helpful beyond? And in another sense the controversy turns upon a question of fact. Do we live in a universe permeated with life and mind—life and mind independent of matter and unlimited in individual duration? Or is life limited, in space to the surface of masses of matter, and in time to the duration of the material envelope essential to its manifestation?" The article on Matthew Arnold shows us that unhappy soul struggling with the problem of life, tossed on surging seas and laboring heavily, crying out for redemption from man's inward and outward trouble—not from their pressure, which he knew must be, but from their power to enfeeble and enslave the soul; crying out for freedom and salvation to the Power who is with us in the night, and after long-continued inward pain, after trying many diverse ways to escape from the overwhelming problem of life, fleeing at last to God, saying in substance to the Father and Lord of Men, "I do not know Thee clearly, but there is that in my heart which bids me take my chance with Thee."

## BOOK NOTICES.

## RELIGION, THEOLOGY, AND BIBLICAL LITERATURE.

*Brooks by the Traveller's Way.* By J. H. JOWETT, M.A. 12mo, pp. 216. New York: A. C. Armstrong & Son. Price, cloth, \$1.25.

These twenty-six homiletic studies, which originally appeared in the *Examiner* newspaper, have, in book form, reached a sale of five thousand copies. Not all of them maintain the level of the sermons in *Apostolic Optimism*, already noticed in our pages; yet many of them have a different value of their own for different uses. Averaging less than nine pages, their fragmentariness does not deprive them of a certain individual completeness. Many Scripture passages receive exposition, rather by illumination and application than by analysis or strict exegesis—such practical exposition as might be helpful in devotional services conducted by Dr. R. W. Dale's successor in Birmingham. It is not a book of stories, but of spiritual points. Sprinkled here and there are references like these: "John Ruskin's father would never allow him to gaze upon any inferior picture lest his artistic sense should be impaired." "Wellington used to say that one of the great secrets of successful generalship was the power to imagine what was going on behind a stone wall." "Ruskin said that an unimaginative person can never be either reverent or kind." "In a remarkable article written by Mr. Hutton at the time of Sir Isaac Holden's death the conviction was declared that the extraordinary fertility and inventiveness of Sir Isaac's mind had been fed and nourished by the deep underlying spirituality and nobleness of his life." This last is in a paper showing how every part of man's composite personality receives invigoration and enrichment when the life of God flows into his nature, bringing physical, mental, moral, and spiritual quickening. "John Stuart Mill once wrote, 'The fatal tendency of mankind to leave off thinking about a thing when it is no longer doubtful is the cause of half their errors.' When a man has attained a decided opinion he is too apt to tie a bit of tape around it, put it away in a pigeonhole, and lapse into slumber." "There is a nervous disease known to physicians as chorea; a distemper in which the patient sometimes turns round and round continuously on one spot. Egotism is just such an incessant spinning on one spot. Sometimes the point about which Egotism keeps revolving is one's own abilities or achievements or possessions; sometimes it is one's own losses, sufferings, injuries. Some sufferers like to take the bandages off, show their wounds, and fix attention on them." A good specimen of these brief homilies is that on the Centurion mentioned in Luke vii, 2. This centurion is an educated Roman; therefore we anticipate that he will be unsentimental, severely secular, crushing out all inclination

to the mystical. He is a Roman soldier; therefore we anticipate that he may be proud, domineering, peremptory, hard. He is a Roman slave owner; therefore we expect him to be supercilious, unscrupulous, inconsiderate, brutal. Instead of which, the educated Roman is reverent and worshipful; the soldier is delicately sensitive; the slaveholder is gentle and sympathetic. Out of this man's heart flow rivers of rich and generous sympathy, rivers which overflow many strong and high barriers and refuse to be limited. 1. *Barriers of caste and class are overpassed.* There was a "slave who was dear unto him." Centurion and servant are one in the bonds of affliction. The servant's ailment is the master's grief. They were so close-knit with sensitive nerves that the pains and joys of one throbbed and thrilled in the mind and heart of the other. The intercourse of master and servant was a fellowship. 2. *Barriers of race are overpassed.* "He loveth our nation." What! The Roman loving the Jew? A citizen of imperial Rome, center of splendor and world-wide dominion, loving the petty, provincial, unattractive, and despised Jew? A rare and noble patriot is he who can love his own nation without hating other nations. The high example of this Roman centurion calls down to some Christians who hate the Jews, "Come up higher!" The Jew was probably no less repellent then than now, yet this Roman soldier loved that oppressed and down-trodden people. Loyalty to one's own people should be accompanied by justice and kindness to all other peoples. 3. *Ecclesiastical barriers are overpassed.* He "built us a synagogue." This Roman sees beauty and worth in the Jewish worship. He feels interest and respect for the religious aspirations and manifestations of those who worship under different forms and a different creed from his own. Rather than interfere with their worship by burning their synagogue, he will promote it by building one. You could not make a harsh sectarian or narrow bigot out of him. A devout spirit or act commands his reverence and friendship, no matter where it appears. And now this man of wide-overflowing sympathies and large love is, 1. *A man of profound humility.* That is not a mere coincidence, but an inevitable moral consequence. Sympathy creates humility. Large sympathy—deep humility! No sympathy—colossal self-conceit! Large sympathy means vision, comprehension, spacious outlook. Absence of sympathy means absence of vision, want of comprehension, life confined to one's own small courtyard. A man of no sympathy is pretty sure to be an egotist. He lives in a world so small that he pretty much fills it. His world gives him no correct standards of measurement. He cannot comprehend the greatness of others, and so he swells up with self-conceit. He lacks vision, understanding, a table of weights and measures, scales and balances. So he has no sense of proportion. He thinks of himself more highly than he ought to think. His cosmos is principally ego. When a man has the vision which sympathy gives he sees around him wide populous spaces which extend

afar, he becomes sensible of his large associations, he comprehends the natures and lives of other men. By interested and sympathetic consideration he comes to know his fellow-men. Comparison with them gives him self-knowledge. And self-conceit subsides into a healthy and humble and just self-respect. Yes, sympathy finds the key to life's proportions, and therefore brings humility. So it is not strange that this centurion, whose sympathies went out to the slave, to foreigners, and to people of an alien religion, should appear void of self-conceit, profoundly humble, and should say, "I am not worthy that Thou shouldest come under my roof;"—"I am not worthy." This man of large sympathy is, 2. *A man of fine discernment.* A nature without sympathy and humility presents a hard, insensitive surface. A sympathetic and humble nature is sensitive, and, like the photographer's most exquisite plate, will receive and record the finest impressions of light and shade. Its surface-nerves are alive, alert, reactive to stimuli, and can sense the quality of surrounding personalities and things. It is written, "The humble shall hear." Yes, "shall hear" and shall know. How the sensitiveness which love gives can detect and identify a footfall! (And love is always humble toward its object—never proud.) "That is my husband coming." "How do you know?" "O, I know his step, I know the way he opens the door." And "the humble shall hear." They shall discern the approach of the highest. They shall know the Lord's footfall when He is moving about in their lives. They shall hear and recognize His knock when He taps on the door of their hearts. No wonder this humble, sympathetic centurion was a discerner of spirits. No wonder he felt in his inmost soul the uncommonness of the Christ—the singular majesty of Jesus. No wonder his spirit trembled with reverence before that Presence and its divine effluence, as the leaves of the silver birch quiver in the wind of dawn. "I am not worthy that *Thou* shouldest come!" "*Thou!*" He discerned the Lord. He recognized the King in His beauty. He knew Greatness when he met it. Sympathy, humility, discernment go together. A still sweeter meditation is on the words, "He calleth . . . by name" (John x, 3). The unit is not lost in the mass. The personalities are discriminated. We are not manufactured articles, cast in a common mold and all alike. Every human being is unique and original, a distinguishable individuality, and entitled to a distinct name of his own. Under each name lies a microcosm, a little world, a special problem, a peculiar case, needing its special treatment. Said the mother of six children, "No two of them are alike; I have to use a different rule with every one of them." One of the pains of personal life is the consciousness of personal peculiarities. A Saviour and Lord knowing us individually, perceiving our peculiar needs, and adapting to them His ministry of mercy and grace, is our comfort. "He calleth his own . . . by name." That was true of Him in the days of His natural life in the flesh. He knew individuals in their inmost quality, and His words to each one

fitted very close. But we mark that it was no less true of Him after His death and resurrection. The risen Lord, triumphant over the grave, still "callest His own by name." "Mary," "Thomas," "Simon," He says. He knows each one of them, and all the character and history lying under each name. "Jesus saith unto her, 'MARY;'" and there He is comforting a mourner; assuaging the pain of bereavement. "Mary stood without at the sepulcher weeping, and as she wept . . . 'Mary!'" the dear Voice said; and all the tender past was in its tone; and all the imperishable love was in it, unchanged by death and burial; and in it was the assurance that the old love was to be an eternal part of His glorified life. And the weeping woman knew, "I am still Mary to Him, and He is my friend, my Lord and Master." Again, "THOMAS, reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side." I don't think Thomas ever did it. The record reads to me as though he broke in quickly with the interruption, "My Lord and my God." The voice of Jesus calling him by name and the eye of his Master looking him through were evidence enough for him. That incomparable Presence standing in the midst of that recreant band, and saying to the disciples who "all forsook Him and fled," "Peace be unto you!" was proof positive for Thomas. Not the nail-prints but the gracious presence of the risen Lord, His voice, His look, the breathing of His spirit on that little company in the upper room, were what convinced Thomas, and made him know his Lord as he was known by Him. He could say "My Lord" so soon as Jesus said "Thomas." Doubt and misgiving fled when he heard himself called by name. And, once again, "Jesus saith to Simon Peter, 'SIMON!'" Just behind the man thus spoken to there was a dark, disgraceful yesterday of denial. Peter was a coward, a liar, a traitor. It is an awful thing for such a wretch to hear himself called by name. What can it portend but arrest, condemnation, and punishment? But the Voice talks of love. "Simon, lovest thou Me?" Jesus saw the bitter penitence and shame in Peter's soul, and the welling love that was gushing from the cleft of his broken heart, and He knew that an open confession and avowal of that love was all that was necessary to complete the restoration of the old relationship between Peter and his Saviour. He called him by name, "Simon!" And Peter's heart leaped to answer, "Yea, Lord." And all was well. The alienation was over. There was no hour after that when Peter was not ready to die at any moment for his Lord.

*A Critical and Exegetical Commentary on the Epistle to the Romans.* By the Rev. WILLIAM SANDAY, D.D., LL.D., Lady Margaret Professor of Divinity and Canon of Christ Church, Oxford, and the Rev. ARTHUR C. HEADLAM, B.D., Fellow of All Souls College, Oxford. Sixth Edition. Crown 8vo, pp. cxli, 496. New York: Charles Scribner's Sons, 1901. Price, cloth, \$3.

The modern commentary is both a necessity and a luxury to the serious biblical student. Such splendid work as Professor J. B.



Mayor has done on the Epistle of James and Professor H. B. Swete has done on the Gospel of Mark, have set very high standards in all that goes to the making of a complete commentary. The previous volumes of the "International Critical Commentary" have uniformly attained easy rank with these, and the Romans keeps pace with the rest. For years Professor Sanday has been lecturing in the university schools and at Christ Church, Oxford, on this sublime epistle, and Mr. Headlam is only one of hundreds of eager hearers who have profited by and proclaimed the teaching of this master in Israel. That six editions of this work have been called for within six years is suggestive of the undying interest the reading world feels in the writings of Paul and in any new things that may possibly be written about them. Speaking of the Epistle to the Romans, the editors well say that "There are few books which it is more difficult to exhaust, and few in regard to which there is more to be gained from renewed interpretation by different minds working under different conditions. If it is an historical fact that the spiritual revivals of Christendom have been usually associated with a closer study of the Bible, this would be true in an eminent degree of the Epistle to the Romans." The introduction to the epistle, which comprises one fifth of the volume, is the most luminous and complete discussion of such questions as Rome in A. D. 58, the Jews in Rome, the Roman Church, time, place, occasion, purpose, argument, language, style and literary history of the Epistle, that could well be packed into one hundred and twelve closely printed pages. As to the origin of the Church in Rome, our commentators reject both the view that it was founded by Jewish pilgrims from the first Pentecost and that its true founder was St. Peter, and hold that it sprang from the gathering together of numerous groups of Christians at Rome, "some from Palestine, some from Corinth, and some from Ephesus and other parts of proconsular Asia, possibly some from Tarsus and more from the Syrian Antioch" as is easily seen from the data in chapter sixteen which they confidently accept as an integral part of the epistle. It is with satisfaction that one notes ever and anon the critical massing of facts "enough to dispose of the *doctrinaire objections* which have been brought against this epistle." Against the very general opinion that the epistle is "rather a theological treatise than a letter," or is "a compendium of the whole of Christian doctrine," they claim that three factors have gone to its shaping: first, the apostle's real knowledge of the state of the church to which he was writing; second, his appeal to a common basis of Christian teaching which he is able to take for granted as already known to his readers. Hence it is that just the most fundamental doctrines—the divine Lordship of Christ, the value of his death, the nature of the sacraments—are assumed rather than stated or proved. But, thirdly, "the most powerful of all the influences which have shaped the contents of the epistle is the *experience of the writer*." "The apostle has reached another turn-



ing point in his career. He is going up to Jerusalem, not knowing what will befall him there, but prepared for the worst. He is aware that the step which he is taking is highly critical, and he has no confidence that he will escape with his life. This gives an added solemnity to his utterance, and it is natural that he should cast back his glance over years which had passed since he became a Christian and sum up the result as he felt it for himself. It is not exactly a conscious summing up, but it is the momentum of this past experience which guides his pen. Deep in the background of all his thought lies that one great event which brought him within the fold of Christ. For him it had been nothing less than a revolution, and it fixed permanently his conception of the new forces which came with Christianity into the world." Thus "It is no merely abstract disquisition, but a letter full of direct human interest in the persons to whom it is written," . . . while "the main theme of the letter is the gathering in of the harvest, at once of the Church's history since the departure of its Master and of the individual history of a single soul, that one soul which, under God, had had the most active share in making the course of external events what it was." "The really fundamental passages in the epistle are pointed out to be: Chapter i, 16, 17, which states the problem—the great thesis—How is righteousness to be attained? Not by man's work, but by God's gift through faith or loyal attachment to Christ. Chapter iii, 21-26, which presents the solution (1) in its relation to law, independent of it yet attested by it, (2) in its universality, as the free gift of God, (3) in the method of its realization, through the propitiatory death of Christ, which occupies under the new dispensation the same place which sacrifice, especially the ceremonies of the day of atonement occupied under the old, and (4) in its final cause—the twofold manifestation of God's righteousness, at once asserting itself against sin and conveying pardon to the sinner. The next fundamental passage is chapter vi, 1-14, where Progressive Righteousness in the Christian or Sanctification is discussed and the immediate matter is Paul's reply to the casuistical objection: if more sin means more grace why not go on sinning? The immersion of baptism carried with it a death to sin and union with the risen Christ. The Christian therefore cannot, must not, sin. Lastly, chapter viii, 1-30, gives a perspective of the Christian's new career. "For this, as for the masterly exposition of the entire epistle, the reader must be referred to the Commentary itself."

*Behold the Man.* By FRANZ DELITZSCH. Translated by ELIZABETH C. VINCENT. 16mo, pp. 28. New York: Thomas Whittaker. Price, cloth, 25 cents.

This is not a recent publication. Canon Farrar in his *Life of Christ* acknowledged its sacred charm, and its perfume abides like that of a nonvolatile oil. In it an eminent German theologian pictures from his knowledge and his imagination what manner of man Jesus was. "O what abundant grace," thinks this great biblicist, "O

what abundant grace came like the showers of May upon every heart which received His word and comfort, when Christ went through the fields and by the wayside!" And then Delitzsch, imagining himself in Galilee in the days of the Son of Man, says: "Here between Kana of Galilee and Kefar Kenna we will wait; here on this knoll of rising ground let us lie down and look at the cornfields; here He must pass, for this is the way which leads through plains and valleys and blooming fields down to the sea of Tiberias, which He so dearly loves to visit." Then, seeing the Man of Nazareth approaching, surrounded and followed by wondering multitudes, he thus describes His appearance: "He is a man of middle stature, in whom youth is not yet lost in age. Its purity and sweetness is like that of a rose, and is mingled with the maturity and decision of manhood. His complexion is lighter than those of the men around Him, who have the browner coloring of their race. He is pale, whiter even than His 'keffiyeh,' and without the freshness of health. The cut of His features is not peculiarly Jewish, but seems a mixture of the Jewish and Greek types. His countenance, so majestic, yet gracious, commands reverence, while it awakens love; and His eyes, seeming to look through tears, shine with a mild light. His attitude is slightly bowed, as if absorbed in thought, and His movements are not awkward or careless, but unmistakably noble and graceful, as those of an unacknowledged king in the garments of a beggar. This is Jesus!" After twenty pages of devout meditations Delitzsch ends his beautiful tract with this account of the vicarious sufferings of Him who, though he was rich, yet for our sakes became poor, that we through His poverty might be made rich: "In a cave which served for a stable He greeted this life. A manger was His cradle. His mother brought to the Temple the dove-offering of the poor. Gifts of the Magi made the flight into Egypt possible. Brought back from there, He grew up in Nazareth, a little mountain village, removed from any highway to the city or sea. He went about the country as a traveling teacher with only poor men for His attendants. With the words, 'Blessed are the poor in spirit,' He began His work as a preacher, and that the poor should have the Gospel preached to them was predicted long before as one of the first signs of His approaching Kingdom. In the third year of His ministry He was betrayed by one of His own disciples, for thirty pieces of silver, the price of a slave. Roman soldiers offered Him, as a half idiot, supposing Himself to be a Jewish king, a mocking homage, and then struck Him in the face, with the sneer, 'Behold the man!' Pilate led forth before the people the Scourged One, His eyes bandaged in derision. Maddened by His evident superiority, they yelled in reply, 'Crucify Him! Crucify Him!' And thus He suffered the death with which in the Roman plays the meanest slaves are threatened, and to which only the most degraded criminals are condemned. Banished beyond the camp of Israel, delivered up to heathen men, accursed of God, He was nailed to the

shameful cross. His clothes were stripped from His body, and four Roman soldiers divided them as spoils before His dying eyes; and then they cast lots for His purple robe. He hung between heaven and earth, a despicable spectacle to His enemies, but a heavenly and heart-rending one to His friends. The wine and myrrh, which the compassionate women of Jerusalem supplied for malefactors at their execution in order to stupefy them, He refused, and took vinegar instead. When His parched tongue was thus moistened He cried out, 'It is finished,' and bowed His head and died. Although He once gave His life for us, still this self-oblation has no end. His body, pierced by a spear, poured forth blood and water, which is the life-spring of His holy Church. And so has He borne all things—so has He given all things for us! Obedient unto death, He has fully secured to us eternal life. His Blood has atoned for our sins, and by His wounds we are healed. His cross welds together heaven and earth, and His Body is the seed whence shall grow a sinless and blessed humanity. O brethren and friends! Let us look straight and fixedly into His dying eyes, until our selfishness dies too. Let us embrace His death-cold feet, until all love of the world shall expire in us. Let us learn love from this human, crucified Love which bled to death for us when we deserved nothing of such a Love!"

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PHILOSOPHY, SCIENCE, AND GENERAL LITERATURE.

*Nature and Character at Granite Bay.* By DANIEL A. GOODSSELL. Crown 8vo, pp. 239. New York: Eaton & Mains. Cincinnati: Jennings & Fye. Price, cloth, ornamental, \$1.50.

Not a volume of Gifford Lectures, yet, like Professor Royce's, dealing with the World and the Individual, though in the concrete, not in the abstract, giving not metaphysics but life. From the days of John Dickins until now, so far as we know, no such book as this has appeared on the list of Book Concern publications. A charm and fascination all its own account for its popularity, already extensive and likely to spread and persist, because its interest is perennial and its fragrance involatile. By one bright woman it was read through twice in quick succession. And readers will return to it repeatedly with something of the zest which the bishop's family feel from year to year in revisiting the one spot on earth where this itinerant superintendent can continuously claim domiciliary rights though no abiding habitation, since he and his belong to the migrants who arrive from southward with the summer and with it depart. We know of no more choice and racy gift book for holidays, birthdays, or friendly interchange, suitable for people of all ages, tastes, and conditions. Its style, as a just critic says, is "singularly beautiful," translucent, sparkling, delicious; a native gift for felicitous phrasing appears in many an exquisite turn, and a genial humor softly shakes the shapely

sentences now and then. Its Nature studies associate it with Thoreau, John Burroughs, and Henry van Dyke, and are no less engaging. Its Character studies are the work of an observant, intuitive, and brooding mind exercising its power of sympathetic and intimate comprehension upon human nature, and sketching, with the facile skill of a practiced free-hand drawer, profiles and portraits accurate in outline and lifelike in expression. Beguiling as the book is, two serious aims, which it successfully accomplishes, are thus stated by the author: 1. "To show that a half-acre near a large city may become of absorbing interest and intellectual profit to anyone who has ordinary powers of observation, small scientific knowledge, and limited time." 2. "To demonstrate to my younger brethren in the Christian ministry that it is well to study and affiliate with the plainest people among whom we live; these, and not the favored, possessing chiefly the characteristics which reward study, namely, originality, unique experience, true and self-sacrificing sympathy, and the joys of growth and conquest." The careful chronicler of these pages recites no doubtful tales, nor puts a strain on our credulity, yet vividly shows us more of enlivening wonder in one small community than most men would find in the events and annals of a province. Granite Bay, with its loves, aspirations, struggles, failures, mysteries, and tragedies, is a palpitating microcosm, exhibiting all the elemental traits of human character diversified by piquant idiosyncrasies, and illustrating as well as larger and more artificial spheres the truth of Tennyson's Grandmother's words, "Shadow and shine is life, Little Annie, flower and thorn." The title of the first six chapters, "The Drawing of Granite Bay," gives no hint of their rich and varied contents. "The Mental Contents of an Egg," "The Mind of a Dog," and "Sub-human Neighbors" are titles more definitely suggestive. The last eight chapters are a portrait gallery where Bishop Goodsell exhibits his pictures of "The Fisherman," "The Giant," "Sugar," "Our Genius," "The Hermit," "The Mystery," "The Silent Man," and "The Doorkeeper." Twenty-two photographic illustrations present to the eye the scenes and persons which the book describes to the imagination. One of these shows us Daniel A. Goodsell "fishing by proxy," and the whole book reflects to us the unofficial man as he lives and loves and ministers in the small community at Granite Bay, fraternizing genially and usefully with his human and subhuman neighbors, and qualifying himself to Boswellize appreciatingly in this volume the little Johnsons of that secluded society. The lenience of many midsummers has given us this vitascopic picture of a recuperating bishop's fertile life in a comparatively quiet retreat from the loopholes of which he may faintly hear the noise of the great babel without being jarred or jostled by its stir; a retreat where he is the lord of a half-acre of granite bluff which rises out of Long Island Sound and offers its brink as a doorstep to his cottage; where nobody leaps into the air with the

appealing or peremptory cry of "Mr. Chairman!" or raises points of order, or demands a law-ruling, or arrests the free flow of thought and language and checks spontaneity of action by Dr. Lanahan's Previous Question; where committees cease from troubling and the Bishop is at rest, except when some unseasonable emergency sends a needy petitioner to disturb his brief quiet. Upon this half-acre of shore with its surrounding acres of land and leagues of salt water, the reader watches the ways of the multitudinous creatures inhabiting earth and air and waters, and hears much of weather-lore, sea-lore, and fishermen's habits, notions, and experiences. We know no more graphic pictures of original characters among shore folk than this book gives us. There is "The Mystery," who when he failed to come to work claimed to be disabled by "hemorrhages;" but, as these were usually preceded by visits to Oldport, Bishop Goodsell fears the word was a euphemism for that form of prostration which follows experimenting with *spiritus frumenti*. "It was after these 'hemorrhages,'" says the Bishop, "that he would think himself dying and send for me to pray with him. I never failed to go. Not that I could feel that his moral fiber was strong enough to make either penitence or prayer long helpful. But certainly he mourned his infirmity with tears, and, though claiming to be sick when sending for me to pray with him, did not conceal the real cause after I reached him." There is "The Silent Man," who went mad and gave the Bishop the most agonizing watch of his life, a watch prolonged through a day and a night. A most exciting story it is. It was in the maniac's own house. The climax of the Bishop's share in the long struggle is described as follows: [They had forced the lunatic into an upstairs room, and locked the door. He soon broke the lock and appeared at the head of the stairs.] "I could neither run away nor wrestle with him on the stairs. It was a quick thought to snatch the horsewhip and be ready for him at the foot of the stairs. He saw I was there and hurled down a tempest of boots, firewood, chairs, and bureau drawers, and began to come down himself. I thrashed the stairs with the whip and shouted, 'I'll whip you within an inch of your life if you come down.' He halted. This was my time. Thrashing the air, I went up, and he went whimpering back to his room." Later in the night the lunatic leaped naked out of an upstairs window and went racing off across the snow. Among the characters in this photograph gallery is "Sugar." Heaven bless and keep the brave girl! We wonder, has she ever seen her story and her picture in this book, and does she know that she numbers among her admirers a bishop and a host of his readers? The best of us may possibly learn something from the simple folk of Granite Bay. That amazingly versatile, facile, and agile Scandinavian Yankee, "Our Genius," sets us a high example in making the most of himself by stirring up to the utmost his multiplicity of gifts. And it is not inconceivable that even some

entirely sanctified persons might learn some new lesson in saintliness from "The Doorkeeper," who closes the door of this picture book. She was such a character as made the fisherman who owned the room she occupied say: "I don't care whether she pays rent or not. It is pay enough to see her there on the porch." Here is one of her sayings: "My Lord suffered more in a moment than I in a lifetime. . . . My soul is not crippled, only my body. I am penned in my chair, but my soul goes everywhere. When I am released I shall be free for the first time; so I must fit my spirit for the coming life. If I can be patient and loving here I shall have something to take with me there." In this diversified, genial, and vivid book, so full of life and color, there is nothing about presiding elders or Annual Conferences, but we seem to overhear some domestic cabinet sessions, and there is at one point a dim suspicion of a man who declined to accept his appointment. We surmise that every householder who has ever declined, as mildly as he might, yet as peremptorily as he must, to go downstairs in the small hours of the night to see if burglars were in the house, will seize the opportunity here afforded to shelter himself and his reputation for valor behind the welcome precedent set by our distinguished author in his naïve confession of masterly inactivity in presence of the housewife's prodding. Thus, in this, as in many another particular in this unique volume, is Bishop Goodsell a benefactor of his fellow-men. Wisdom, sunshine, and pathos suffuse *Nature and Character at Granite Bay*, while here and there a page is illumined at its margin with an undergleam of gentle wit, like heat-lightning winking up from under the horizon of a summer night.

*Robert Browning as a Religious Teacher.* By ARTHUR CECIL FIOU, B.A., Scholar of King's College. 8vo, pp. 132. London: C. J. Clay & Sons. New York: The Macmillan Company. Price, cloth, \$1.25.

The essay, here divided into nine chapters, won the Burney Prize for the year 1900 at Cambridge University. It covers much the same ground with, and is somewhat indebted to, Professor Jones's book on *Robert Browning as a Religious and Philosophical Teacher*, but the principal sources to which it goes for information are Browning's poems and his *Essay on Shelley*. From the chapter on "The Conception of Deity" we quote the following: "Browning speaks of his knowledge of God's existence as the result of direct intuition. The fact of his own existence is to him incontrovertibly certain, but it is as inconceivable apart from the existence of a Cause as is the idea of a circumference apart from a center, or of an angle without inclosing sides. With his immediate knowledge of himself, the knowledge of a Cause is involved, appearing as a presupposition of all his reasoning, rather than as a result of it. For him, as for J. H. Newman, there are two and only two supreme and luminously self-evident beings in the universe—himself and his Creator. His belief that 'Before me was my Cause



that's styled God' does not depend upon any deductive process, but, like the knowledge of his own existence, is immediate and direct. Though everything else were doubtful, and knowledge were to fail in every other respect, at this one point he stands upon the firm rock of reality. And it is not God's existence merely, but His immediate presence that is intuitively perceived; so that it is as unnecessary for Browning to argue about God's being as it would be for him to prove the existence of a friend with whom he was in daily converse. His attitude is that of one who stands face to face with God in the sanctuary where spirit meets with Spirit. . . . Furthermore, Browning presupposes, as a necessary relation between Cause and effect, that the latter cannot be greater than the former. This being granted, it becomes possible to draw up a kind of minimum presentation of God, to which He, at all events, is not inferior. Whatever noble or exalted qualities exist in man must exist, in at least equal fullness, in his Maker; and to whatever heights God's works or creatures may rise, He Himself must equal or surpass them. In this way the poet argues from his highest ideal to the God who made it. Since that ideal is God's work, it cannot be greater than He is. Man's knowledge of God is acknowledged to be imperfect. "Absolute vision is not for this world, but we are permitted a continual approximation to it." We may "creep ever on from fancies to the fact." Day after day man gets increase of knowledge, and "learns because he lives, which is to be a man." The attributes of Browning's God are stated in Ferishtah's words: "God is all-good, all-wise, all-powerful." The power and wisdom are manifest in His works; the goodness, or love, is not so plain at first. It is only at the end of life that Rabbi Ben Ezra can say, "I who saw Power, see now Love perfect too;" and Browning speaking in his own person in one of his latest poems says:

From the first, Power was—I knew;  
*Life has made clear to me*  
 That, strive but for closer view,  
 Love were as plain to see.

He cries out, "God, thou art love! I build my faith on that;" and he was as firmly persuaded as St. Paul that "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God." He argues that, if God were not loving, He would be inferior to the ideal which He has inspired in man, and inferior to man himself. Nay, he even writes:

A loving worm within its clod  
 Were diviner than a loveless God  
 Among His worlds, I will dare to say.

By similar reasonings Browning moves on to the conclusion that the All-loving must be capable of self-sacrifice, and that, since it is



only in suffering that the height of self-sacrifice is reached, nothing is more reasonable than that God should somehow, in very fact, suffer for men. And here the poet is in sight of Calvary. Further, he holds that the divine self-sacrifice must be unlimited, otherwise it would fall short of our ideal of moral grandeur. Consequently, Christ's transcendent act cannot be confined to "the space of half an hour," or even within "the sinless years that breathed beneath the Syrian blue;" but the Agony in the Garden expands throughout the ages, and becomes a "divine instance of self-sacrifice which never ends." The face of the Crucified stirs from the fixed point assigned to it in time, and neither falters before the gaze of philosophy, nor dissolves at the bidding of historical criticism, nor dwindles across the darkness of twenty centuries, but rather "grows, and decomposes but to recompose, becomes my universe that feels and knows." The Author of our salvation is still, in every moment as it passes, made perfect by suffering.

Is not God now !' the world His power first made ?  
Is not His love at issue still with sin,  
Visibly when a wrong is done on earth ?

The doctrine of the never-ending self-sacrifice of a loving God appears to Browning as one of those deeper truths which set aside "speech, act, time, place indeed, but bring nakedly forward now the principle of things," and are deducible as much from the ideals of his own heart as from historical evidence. As to what Browning considered most fundamental in the purely historical doctrines of Christianity, our author says: "In the light of 'Saul,' 'Christmas Eve,' and the conclusion of 'An Epistle from Karshish,' Browning's conviction may be expressed in the words of St. Paul, that 'Christ Jesus, being in the form of God, thought it not robbery to be equal with God, but made Himself of no reputation and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the Cross.'" Browning is evidently in personal sympathy with those men and women, among the characters in his works, who are believers in the Gospel history, such as the Pope, St. John, Pamphylax, David, Pompilia, Caponsacchi, the hero of "Christmas Eve," and one who is prepared to answer Renan. Among our poet's utterances of Christian belief, none seems to us more positive than this, from "A Death in the Desert:"

I say, the acknowledgment of God in Christ  
Accepted by thy reason, solves for thee  
All questions in the earth or out of it,  
And hath so far advanced thee to be wise.

In addition to the evidence afforded by his poems, there are two favorite sayings quoted by Mrs. Orr, and referred to by the Burney Prize-winner, which give further proof. "Browning was fond of

declaring in Charles Lamb's words, 'If Shakespeare were to come into the room, we should all rise to meet him; but if that Person (meaning Christ) were to come into the room, we should all fall down and try to kiss the hem of His garment;' and again in Napoleon's words, 'I am an understander of men, and He was no man.' . . . The general attitude of Browning's mind seems to have been one of acquaintance in the theology and in the fundamental historical doctrines of Christianity." Browning's answer to the Schopenhauer school of pessimists was the retort, which Professor Ward also makes, that they themselves do not really follow out the logic of their own creed: "I live my own life, yours you dare not live," he says. Though they profess to believe that "the will to live is the core of reality, that life itself is evil, and that man is its most conspicuous phenomenon," they nevertheless continue to enjoy the existence they so unreasonably condemn, and refrain from taking the obvious and easy means of leaving it. Reverting for a moment to Browning's doctrine of love, Professor Jones tells us that this doctrine is the richest vein of pure ore in his poetry, the imperial chord that underlies the whole of his work. It sounds in the words of Norbert in "In a Balcony:"

There is no good of life but love—but love!  
What else looks good is some shade flung from love.  
Love gilds it, gives it worth.

This poet of the nineteenth century rests his soul in the teachings of the first and bows his head before that royal truth which was crowned so long ago: "Beloved, let us love one another; for love is of God; and everyone that loveth is begotten of God, and knoweth God. He that loveth not, knoweth not God, for God is love." Browning's ethical system is based on a direct relation to and intercommunication with God. He finds a revelation of the will of God in the pleadings of conscience, so that, if asked why he ought to do what he thinks he ought to do, he would reply, "Because my ideal of duty is given me by God, with whom it is self-evident to me that I ought to try to cooperate." In one of Ferishtah's lyrics he says, "I looked beyond the world for truth and beauty; sought, found, and did my duty." In following the moral ideal within him, he is fulfilling the plain duty of cooperating with God, and not thwarting His purpose in creation. Looking up into heaven, Browning's imagination sees through the cloud-rift the great multitude of the faithful souls, who have entered into victory, and he fancies them saying in virile idiom:

Was it for mere fool's play, make-believe and mumming,  
That we battled it like men, not boylike sulked and whined?  
No, each of us heard clang God's "Come!" and each was coming;  
Soldiers all, to forward face, not sneaks to lag behind!

The above is a brief digest of part of Mr. Pigou's essay on the religious teachings of a poet who believed in soul, was very sure of God.

*Relations of the Advanced and the Backward Races of Mankind.* By JAMES BRYCE, D.C.L. 8vo, pp. 46. London and New York: Henry Frowde. Price, paper pamphlet, 70 cents.

This is the Romanes Lecture for 1902, and was delivered in the Sheldonian Theater, Oxford, last June. The eminent fitness of the distinguished lecturer to present this particular subject cannot be questioned, and it insures a wise and comprehensive discussion, marked by fullness of knowledge, experienced judgment, and a practical, as opposed to a theorizing, temper. It begins by saying that man's exploration of the planet he inhabits is now nearly finished. Civilized man knows his home, its character and resources, actual and potential, the height of its mountains, the depth of its seas, the habits of its currents in ocean and in air. But, also, he knows the inhabitants of the earth, the races with their history, aptitudes, peculiarities, and habits. The conditions likely to affect the relative development of the various branches of mankind are so far known that they may be dealt with in a positive, practical, and scientific way. With this fuller knowledge of the families of Man has come closer contact of those families with one another, and in particular of the more advanced and civilized races with the more backward, a contact so much closer than the past has seen as to mark a crisis in the history of the world which must affect profoundly the destiny of all mankind. All the backward races of the world have now been placed in more or less complete dependence upon the more advanced. India, Northern Asia, the whole of Africa, Madagascar, the Indian and Polynesian archipelagoes, and the Philippine Islands now own civilized masters of European stock, as do all the aboriginal races of America. Turkey, Persia, Afghanistan, Siam, and in a sense even China, are now overshadowed and to some extent controlled by European powers. The passing of the uncivilized and semicivilized races under the influence of civilized Powers gives the world a new kind of unity, and opens a new stage in World-history—a stage the significance of which is not yet realized either by the thinker or by the man of action, because the historical thinker overlooks the present in his study of the past and the man of action is so much occupied by the present as to forget what the past has to teach him. Mr. Bryce goes straight to the facts and problems which the contact of diverse races brings into being. He says that when two races differing in strength come into political or social contact one of four possible results follows: either the weaker race dies out before the stronger, or it is absorbed into the stronger, the latter remaining practically unaffected, or the two become commingled into something different from what either was before, or, finally, the two continue to dwell together unmixed, each preserving a character of its own. Instances of the destruction of a race are the vanishing of the Red Indians from North America, the dying out of the aborigines of Tasmania thirty years ago, the extinction of the Bushmen in South Africa and the

Veddars of Ceylon. Instances of absorption are the Celts of Britain absorbed by their Iberian predecessors, the absorption of the tribes of the Caucasus by the Russians, the absorption of certain Slavs and of the Albanian Toskhs by the Greeks in the eighth century and later. By these processes of extinction and absorption more than half of the tribes and peoples that existed when authentic history begins seem to have vanished. The vanishing process goes on. Of the ten peoples now inhabiting the mountain fastnesses of the Caucasus not one may be left a century hence. Every decade sees some tribe or race engulfed in the rising tide of the great peoples. The number of languages and of nationalities is constantly diminishing. All the great peoples of the world are the result of a mixing of races. France has been formed by a blending of Gauls, Iberians, and Teutons; Germany, by Teutons, Slavs, and Celts; Russia, by Slavs, Finns, and tribes of Turkic or Mongolic stock. The largest of all civilized nations, that which inhabits the temperate parts of North America, was a product originally of diverse sources, and has in the last seventy years received such enormous accretions from almost all countries and races that it is now the most mixed race known to history. This blending of strengths contributes to vigor. Where two races are physiologically near to each other the result of a blending of bloods is good, as was seen in the blending of a German with a Norse or Danish stock in the lands between the Trent and the Moray Firth; in the blending of Celts and Teutons in Western Britain, Northeastern Ireland, Northeastern France, and Western Switzerland; and in the mixture of Slavs and Teutons in Northern and Eastern Germany. But a mixture like that of whites and negroes seldom shows good results; although, says Mr. Bryce, "a man of brilliant gifts sometimes comes from that mixture. Alexander Dumas, a writer of unsurpassed fertility of imagination, was a mulatto or a quadroon. And at this moment there is living in the United States the son of a white father and negro mother, himself born in slavery, who is one of the most remarkable personalities and perhaps the most moving and persuasive orator in that nation of eighty millions. And Mexico has been ruled for a quarter of a century, with equal vigor and wisdom, by a man of mixed Indian and Spanish blood, who ranks among the five or six leading figures of our time. . . . The wisest men among the colored people of the Southern States do not desire the intermarriage of their race with the whites. They prefer to develop as a separate people on their own lines, though, of course, by the help of the whites. The negro race in America is not wanting in intelligence. It is fond of learning, and has already made a remarkable advance. It will cultivate self-respect and the respect of mankind better by standing on its own feet than by seeking blood alliances with whites, who would usually be of the meaner sort. . . . Brazil may see Portuguese whites blent into one with the blacks; and a similar complete blending of the Spaniards of Central and South America with the

Indian population; but the Teutonic races, as well as the French, seem likely to keep their blood quite distinct from all the colored races, whether in Asia, Africa, or the Americas." Mr. Bryce discusses our race problem in the Southern States at some length, and with such entire fairness as might be expected from a great and wise Englishman. He asks, "When ordinary virtue fails, why does not religion come in to bridge the gulf between two races, both of whom, as in the Southern States, worship the same God? Christianity has proclaimed in the most solemn and exalted terms the absolute equality and brotherhood of all men. The precepts Christianity delivers might have been expected to soften the feelings and tame the pride of the stronger race. But Christianity, though it brought from without devoted missionaries and such a band of noble and self-sacrificing women as went after the war to the Southern States to teach the freedmen, has yet failed to impress the lesson of human equality and brotherhood upon the whites established in that country. Their scornful sense of superiority resists the precepts of Christianity. . . . The tremendous problem presented by the Southern States of America, and the likelihood that similar problems will have to be solved elsewhere, as, for instance, in South Africa and the Philippine Islands, bid us ask, What should be the duty and policy of a dominant race where it cannot fuse with a backward race? Duty and policy are one, for it is equally the interest of both races that their relations should be friendly, as is the case between the whites and the Maoris in New Zealand. The answer seems to be that, as regards political rights, race and blood should not be made the ground of discrimination. Where the bulk of the colored race are obviously unfit for political power a qualification based on property and education might permit the upper section of that race to enjoy the suffrage. Such a qualification would exclude the poorest and most ignorant whites, and might on that ground be resisted. But it is better to face this difficulty than to wound and alienate the whole of the colored race by placing them without the pale of civic functions and duties. . . . When the educated portion of the dominant race realize how essential it is to the future of their country that the backward race be helped forward and rendered friendly, their influence will by degrees filter down through the less intelligent masses of the people and efface the scorn now felt for the weaker race." Three statements made by Mr. Bryce are particularly interesting. He says that in dealing with backward races Roman Catholics have been more disposed toward a recognition of equality than have Protestants. He declines to condemn the policy of the Americans and Australians in putting up barriers against the incoming of the Chinese. In the light of history and from a study of Mohammedan tendencies, he thinks it possible, and not improbable, that within two centuries Islam may entirely disappear from the earth. The Romanes Lecture for 1902 from an impartial standpoint gives reasoned and cogent counsel, to which passion and preju-

dice and arrogance may do well to listen respectfully with whatever modicum of intelligence they may chance to possess.

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HISTORY, BIOGRAPHY, AND TOPOGRAPHY.

*The Private Memoirs of Madame Roland.* Edited by EDWARD GILPIN JOHNSON. 12mo, pp. 381. Chicago: A. C. McClurg & Co. Price, cloth, ornamental, \$1.50.

These autobiographical memoirs of the extraordinary woman who was the soul of the Gironde and the heroine of the French Revolution were written by her in prison when the shadow of the guillotine already covered her, while her husband and her friends were outlaws, tracked from one hiding place to another by foes in whose eyes clemency was a political crime. The first translation was published in London in 1795, two years after her execution. Though often quoted in literature as an authoritative work, this favorite French classic has not for many years been procurable in English. In issuing this fine reprint, with a score of illustrations, the publishers have rendered an acceptable service to the reading public. This brilliant and fascinating woman was the central figure of a group of political dreamers known as the Girondins, who were fired with enthusiasm for reproducing in their own beloved France the republics of classic antiquity. She was the genius and inspirer of the men whose eloquence overthrew the throne and founded the republic. In her we see the earlier and finer characteristics of the Revolution—its quasi-religious enthusiasm, its broad philanthropy, its passion for liberty and social justice, its faith in human nature and the ultimate high destiny of man. Comte Beugnot, who visited Madame Roland during her five months' imprisonment, thus describes her: "Something more than is generally found in the look of woman beamed from her eyes. She often spoke to me through the grating of her cell with the energy and freedom of a great man. She expressed herself with a force, an elegance, a harmony, and a modulation that made of her language a kind of music. I listened with admiring wonder." These extremely candid memoirs reveal Madame Roland's romantic nature and reflect the strange and terrible crisis in which she and her Girondins went to their death. Looking back to youthful years spent as pupil in a convent school, the woman of thirty-nine writes: "It cannot be denied that the Roman Catholic religion, though little suited to a sound mind and an enlightened judgment, accustomed to subject the objects of faith to the rules of reason, is yet well calculated to captivate the imagination, which it strikes by means of the grandiose and awful, while at the same time it captivates the senses by mystic ceremonies." The development of her intelligence in later years delivered her from the illusions and impostures of a chimerical religion, but did not take away her reverence. She writes: "I can still attend church with pleasure if the service be performed with solemnity. When I receive the sacred wafer I recall the words of



Cicero that, to complete the follies of men with respect to the Deity, it only remained for them to transform Him into food and then to devour Him. But I presently forget the quackery of the priests, their ridiculous fables and absurd mysteries, and see only weak mortals uniting together to implore succor from the Supreme Being. The miseries of mankind and the consolatory hope of an omnipotent Repairer of the world's injustice occupy my thoughts. Every extraneous idea is excluded, the passions subside into tranquillity, and my sensitiveness to Duty is quickened. I come away with a chastened and purified heart from a place to which the ignorant and unreflecting crowd resort to adore as God a morsel of bread." Later, in the wild whirl of a frenzied time, she knew not what to believe and thought herself successively Port-Royalist, Cartesian, Stoic, and Deist. Of the atheist she wrote: "He is not in my eyes a bad man, but he is deficient in a certain sense, and his soul does not keep pace with mine. He is unmoved at spectacles most ravishing and he hunts for a syllogism where I am filled with awe and admiration." "The glorious idea of a Divine Creator, whose benign providence watches over the world, and the immortality of the soul, cannot be amiable and splendid chimeras. My soul soars to the vivifying Power that animates all things, to the all-wise Mind that arranges them, to the goodness that invests the world with beauty. And now when thick walls separate me from my loved ones, when society heaps upon us evil after evil as a punishment for having sought its welfare, I look beyond the bounds of life for the reward of our sacrifices and the felicity of reunion." At a time when Madame Roland was especially interested in reading and hearing the sermons of great preachers, recognizing the fact that the eloquence of the pulpit is of a sort to enable the gift of oratory to exhibit itself in greatest splendor, she went to hear a certain Abbé de Beauregard who was in vogue. She thus describes him: "He was a little man, with a powerful voice, and declaimed with wonderful impudence and violence. He retailed commonplaces with the air of inspiration, and supported these by such terrible gesticulations that he persuaded a multitude of people they were very fine. I did not then know that men assembled together in great numbers possess ears rather than judgment; that to astonish is to lead them, and that whosoever assumes the authority to command disposes them to obey. I could not find utterance for my astonishment at the success of this personage. I shall never forget a vulgar man planted directly opposite the pulpit in which Beauregard was displaying his antics, with his eyes fixed on the orator, his mouth wide open, and involuntarily permitting to escape the expression of his stupid admiration in these three words, 'How he sweats!' Behold then the means of imposing upon fools!" In the midst of the dire perils into which France was plunged by the Revolution, the inspirer of the Girondists wrote: "It is not ability that is wanting; that may be found in the streets: it is cor-



rectness of judgment and strength of character. Without these two qualities a man is worthless in extremities. I do not know a better test of these qualities than a revolution." She says: "When I hear the French nation singing and laughing at its own miseries I feel that the English are right in regarding us as children. The miseries of my country torment me. France is become a vast Golgotha of carnage, an arena of horrors, where her children tear and destroy each other." Alas! Madame Roland's stately Plutarchian republic of wisdom and virtue was a vanished dream, and all was mire and blood. At last she cried, in all the pathos and despair of a "Lost Cause:" "Adieu, sublime illusions, generous sacrifices, hopes, happiness, and country. Splendid chimeras, enchanting reveries, by which I was beguiled, Adieu!" How she bore herself on her journey along that "*Via dolorosa* of the Revolution" which led from the prison to the Place de la Guillotine, all the world knows. She stood calm, erect, and smiling in the tumbrel, and tried to cheer her only companion in the death cart, an aged man overcome by the fear of death. As a woman it was her privilege by the custom of the guillotine to die first—it was a French guillotine and extremely polite; but fearing the sight of her blood might intensify the old man's agony of terror she bade the executioner take him first, and when Sanson delayed to obey she urged him: "Come, citizen, you surely cannot deny a lady her last request." So, with her last act one of unselfish consideration for another, the brave Soul of the Gironde went up at the touch of the falling ax. The best history of the French Revolution, and one of the greatest of books, is Carlyle's. As accurate on the whole as any in its facts, it is lurid and tremendous, like its subject.

*The Ancient Catholic Church—from the Accession of Trajan to the Fourth General Council* [A. D. 98-451]. By ROBERT RAINY, D.D., Principal of New College, Edinburgh. New York: Charles Scribner Sons, 1902. Pp. xii, 539. Price, \$2.50.

This is the third book of this venerable author (now seventy-six) in historical theology. His first was a reply to Dean Stanley's brilliant but one-sided lecture on the history of the Church of Scotland, *Three Lectures on the Church of Scotland* (Edinburgh, 1872, Fifth Edition, 1884); his second was an able and learned but heavy and dry treatise, *The Delivery and Development of Christian Doctrine*, being the Cunningham Lectures for 1874, called out in part by one of the most remarkable books in modern times, *Essay on the Development of Christian Doctrine*, by John Henry Newman, 1845, written on the eve of his conversion to Rome. And now Rainy appears in the second of the regular Church History volumes in Briggs and Salmond's International Theological Library, the first being McGiffert's bold—sometimes more bold than reliable—reinterpretations and reconstructions of the earliest Church history in his *History of Christianity in the Apostolic Age* (1897). What McGiffert lacked in cautious judgment and sympathy with the supernatural in Chris-

Christianity Rainy supplies in a marked degree. One might almost say he is too cautious, so measured and careful in his steps, so impartial, so lacking in enthusiasm and eloquence. But this calmness and objectivity of treatment is reassuring, on the other hand, because we know we are in the hands of a ripe and able scholar, who has gone over this ground again and again, who has weighed what the best English and foreign scholars have done, and who gives the results of a long life of study dispassionately but not uninterestingly. The word Catholic is used in the sense of a Church that was coming into the consciousness of universality, and organizing itself around its presbyters and very soon its bishops, and declaring its faith in simple statements which later became crystallized in the Apostles' Creed. It is evident that the author feels himself more at home in the doctrinal history, as his chapters in this department are the fullest, ablest, and best in the book. It would be hard to find in the same compass a more illuminating and satisfactory treatment of Gnosticism, of Neoplatonism and its relation to Christianity, of the theology of Origen, of the Nicene theology, and of the significance of Pelagius and Augustine. The chapter on Montanism this reviewer has read with great interest, and he believes that on the whole it is justly treated (the author looks upon it with most recent scholars as an honest effort to revive primitive Christianity), though there is apparent in one paragraph a veiled effort to justify the good Presbyterian theory of Church membership. The fact is that poor Montanus, with all his prophets and prophetesses and his emphasis on the new dispensation of the Spirit, was unable to stem the tide of worldliness and externalism that was bearing the Church onward to Catholicism. The early frankness and closeness of relation to God, the early abounding gifts of the Spirit, could not—at least, did not—endure, and Montanus's abortive revival was an evidence that the Church must seek new channels of impression. At this time when it is fashionable to decry the Nicene Christology as Greek metaphysics, as an effort to be wise above what is written, it is refreshing to find a scholar who is not ashamed to say that the Nicene result was a true and necessary one. As to individual opinions on minor points there is not much from which to dissent. Infant baptism is not recognized as apostolic, and finds no certain place even in A. D. 98-180, though in the second century it was beginning to be practiced. The Lord's Supper and the love feast were connected for a long time, but the author does not sufficiently bring out the fact that the Lord's Supper itself was a love feast, a social religious meal. When the author says that the practice of baptizing in the name of Christ simply, which comes into view from time to time, "was always rather questionable," he departs from his usual accuracy. It is evident that it was not questioned in the apostolic times (Acts ii, 38; viii, 16; x, 48), nor by some Christians in Cyprian's time (*Ep.* 63), nor by Ambrose or the author of the *De Spiritu Sancto*, i, 111. Theologically it could also be defended, as it

carries with it a reference to the whole Deity, with which Christ is organically related. There is a valuable note on Hatch's and Harnack's theory of early Church organization, which Rainy refuses to accept for reasons which we think sufficient, though he fails to do justice to what Hatch indubitably showed—the sociological forces which were aiding and even making inevitable the episcopal development. There are other points in Hatch's contribution which also remain. The footnotes and references to the sources and literature are very meager, and the bibliographical appendix is fragmentary and incomplete, but the narrative is on the whole rich, sound, and satisfactory, the ripened fruit of a profound theologian who we devoutly hope may live to carry the work on into the announced volume on *The Later Catholic Church*.

*The Theology and Ethics of the Hebrews.* By ARCHIBALD DUFF, M.A., LL.D., B.D., Professor of Old Testament Theology in the Yorkshire United Independent College, Bradford, England. 8vo, pp. xvii, 304. New York: Charles Scribner's Sons. Price, cloth, \$1.25.

This is the fourth volume in the Semitic Series, of which Professor Craig, of the University of Michigan, is the general editor. Scholars will probably welcome this number of the series as they have those which have preceded, but it will not prove as useful to the general reader as they have proved. Dr. Duff is an able scholar, but one with strongly marked individuality of opinion, and his present work exhibits both his ability and his individuality to a pronounced degree. The book has, therefore, value to those who can use it with discrimination, and, at the same time, a grave defect in not being representative of the soundest thinking among biblical students generally. The author's idea is to present the ethical and theological thinking of the Hebrew people in the *words of their own writers* beginning with the earliest and ending with the writers of the exile. But, instead of these *ipsissima verba*, we have a distinctly Duffian interpretation of their meaning. It is an eloquently expressed interpretation, but not that which a majority of competent scholars accept. In a popular book this is a pity, and in this case all the more a pity because the author has written in a charming literary style. He has enthusiasm, imagination, and a certain Hebraic love of the concrete which make it a delight to read his book. It is not with the author's sketch of the general course of Hebrew thought that we find most fault. Our strongest protest is against the too frequent extravagance of particular interpretations throughout the volume. The youth Moses is regarded as probably an Egyptian, and the Levites to whom he belongs are camp followers of Egyptian nationality who left Egypt with the hosts of Israel. Hosea the prince may have been the same as Hosea the prophet. Judah is a poor little country, too poor in the opinion of the Assyrians to be worth having. Yahweh is a rain god; his name means "he who causes to fall;" hence, among the Hebrews, "He who causes rain to fall." These are instances of many similar

positions taken by the author without adequate support. Dr. Duff has made a mistake in not carrying his sketch beyond the writers of the exile. He does not do so because he believes that "in those writers Hebrew religion and ethics attain their climax, completion, and close" (Preface, p. ix). But there was a later Judaism which immediately continued the religion and ethics of these writers and whose views are set forth, as theirs are, in the literature of the Old Testament. To have completed the period represented by the entire Old Testament would have given a more symmetrical view of the subject. Dr. Duff has a splendid vision of the thoughts which moved and made those old-time Hebrew men, and a full appreciation of the human element in their literature. Some features of this book attract, but its advanced positions on many points will prevent its being safely or profitably used by those who are not trained in the methods of modern biblical research.

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MISCELLANEOUS.

*Top or Bottom—Which?* By ARCHER BROWN, A.M. 12mo, pamphlet, pp. 51. New York: Post & Davis.

This is an inquiry into the causes of success and failure in life from the standpoint of a successful business man. Its ten short papers are addressed to the big boys in American homes who are confronting manhood, and the young men who hope to succeed. Its force and impressiveness are added to by five brief introductions from Bishop Fowler, President Angell (of the University of Michigan), Hamilton W. Mable, Irving Bacheller, and Andrew Carnegie, the last of whom has this to say to young men: "Aim for the highest; never enter a barroom; do not touch liquor; never speculate; never indorse beyond your surplus cash fund; make the firm's interest yours; break orders always to save owners; concentrate; put all your eggs in one basket, and watch that basket; expenditure always within revenue; lastly, do not be impatient, for, as Emerson says, 'No one can cheat you out of ultimate success but yourselves.'" Among Mr. Brown's own wise counsels is this: "Some things should be crystallized into habit: Careful thinking on every subject; assimilating the knowledge that comes from observation and reading; correctness in conversation and manners; physical exercise and regular hours; religious work; Bible study; prayer; the old-fashioned virtues (the solvent of all the financial, social, and economic questions now agitated)—industry and economy; method in work of every kind." And this: "There seem to be two ways only of dealing with hard things: First, is to succumb. Yield to that tired feeling. Give up mathematics because it's tough. Drop history because it's dull. Give up the fight for the top in business because it takes so much effort. Abandon the desire of religious life because it is hard to resist sin. Follow this line of surrender two or three years; then examine your backbone, and

see how your whole capacity for achievement—mind, moral strength, and conscience—has been weakened until you are an incapable, perhaps forever, like most of the lunkheads around you. But try first the other thing: Grapple the first difficulty that comes up. Wrestle till you down it, if it takes till break of day. Get on top of it with both feet. First the bear, then the lion, then Goliath. (David worked up by degrees to the giant.) Master the problem in mathematics, and know the joy of victory; the hard things in other studies, and see what tonic to the mind; the hardest thing in your day's work at office or shop, and see how strong you will be for the next day; the temptation that assails you, and feel the joy of deliverance. Master your lower nature, and know what it is to have God's approval." In Mr. Brown's paper on "The Amusement Question" is this: "It is a pretty fair assumption that if a large element in society, representing probably the best in culture, refinement, and morals, has for generations agreed upon certain diversions as dangerous and harmful, there is something more than religious cant and prejudice back of the sentiment." The pamphlet closes with the maxims which the elder Rothschild posted on the walls of his bank: "Shun liquors. Dare to go forward. Never be discouraged. Never tell business lies. Be polite to everybody. Employ your time well. Be prompt in everything. Pay your debts promptly. Bear all trouble patiently. Do not reckon upon chance. Make no useless acquaintances. Be brave in the struggle of life. Maintain your integrity as a sacred thing. Never appear something more than you are. Take time to consider, and then decide positively. Carefully examine into every detail of your business." This bracing booklet is sure to do good to every boy or young man who reads it, and is not without stimulating value for older men, because that is true which Irving Bacheller quotes from Jed Feary:

There's a many big departments in this ancient school o' God,  
An' ye keep right on a-larnin' till ye lay beneath the sod.

*Standeth God Within the Shadow.* By DAVID STARR JORDAN. 12mo, pp. 23. New York: Thomas Y. Crowell & Co. Price, white leatherette, 35 cents.

This reverent essay contains truth—part of the truth, not all—concerning the things of which it discourses. It aims to promote what the author regards as a larger faith, a faith in a Providence as broad as the universe and resident in all of its operations. It thinks evil is simply uncompleted good—a lack of adaptation, failure in structure, or failure in intent. Those best adapted to conditions survive, and have abundance of life, which is the basis of all enjoyment. "Of all elements of adaptation the kindly relation of individual to individual, indicated by the word love, is the most effective, the one most promoting the abundance of life. Therefore we may declare on the evidence of science that 'God is love.'" Concerning Positivism the author says: "There is a church in London devoted to the worship of Humanity. Though its minister is the gifted essayist, Frederic Harrison, the congregation is but

seventy from all the millions of the world's largest city. Man cannot worship himself. He must have Some One higher to revere and adore." The universe is built on, and insured by, the eternal righteousness of God. An Arab proverb says, "If God should wink at a single act of injustice the whole universe would shrivel up like a cast-off snake-skin." God is not subject to the unwise, selfish, and unrighteous will of man. A certain ambitious pulpit orator renounced his religion, it is said, because he would no longer serve a God who "would do nothing for him." Because his prayers had not made him rich, or powerful, or famous, or successful, he would cease to pray. So he left the ministry, became a lawyer, and entered the service of Tammany Hall, which could and doubtless did "do something for him." "Thy will be done, and may Thy will be mine," is the proper close of all petitions from men to God. Unity of man's will with God's will makes that man to be like one of the forces of nature. He becomes a child of destiny. Those who oppose him will marvel at the strength his apparent weakness seems to cover. Such leaders, from David to Gustavus Adolphus, from Moses to Chinese Gordon or John Brown, have seemed to their enemies to be more than men. No man could trouble Paul, because he bore on his body "the marks of the Lord Jesus," whose he was and whom he served. The sense of this high alliance sometimes casts out fear and gives an almost supernatural coolness. The Governor of Virginia said of John Brown at Harper's Ferry, "The gamest man I ever saw." The grizzled old Puritan was not thinking of his enemies when the governor thought he looked brave. "Nobody sent me here," he answered to his inquisitors; "I obey only my own promptings and those of my Maker; I acknowledge no master in human form." And when his moldering body lay quietly under the morning shadow of the big Adirondack boulder his spirit animated a host of other men. His soul went marching on until even those who hanged him on the gallows lived to rejoice that with his death the gigantic evil he assailed received its mortal wound. The closing thought of Dr. Jordan's brief essay is in verse which intimates the splendor, the patience, and the calm that abide with the soul which, having renounced all but Duty, is strengthened by his vision of the face of the Most High who standeth veiled from other men in shadow:

There was a Man who saw God face to face,  
His countenance and vestments evermore  
Glowing with light that never shone before.  
And men, anear Him for a little space,  
Were sorely vexed at the mysterious light.  
They bore His body to a mountain height,  
And nailed it to a tree; then went their way,  
And He resisted not nor said them nay,  
Because He always saw God face to face.



# INDEX.

- A Call to Preach, What Constitutes: *Carleton*, 80.  
A Chemical Correction (Arena), 807.  
A Curious Custom (Arena), 804.  
A Fair Trial for Christianity (Arena), 803.  
A Happy Heart, How to Keep, Bishop Ninde, W. R. Alger (Notes and Dis.), 280.  
A Help to High Living (Notes and Dis.), 454.  
A Proposed Cathedral at Spire (For. Out.), 824.  
A Study in Human Nature (Arena), 631.  
A Study of Philanthropy—Lord Ashley, Seventh Earl of Shaftesbury: *Hyde*, 263.  
Advance in Science, The Religious Use of: *Poucher*, 849.  
After the Minister's Vacation—What? (Itin. Club), 814.  
Agnosticism at the Grave: *Harrison*, 230.  
Alphabet, The Origin of the Semitic: *Patton*, 400.  
American Democracy, Types and Hopes of: *Stevenson*, 237.  
Annual Conferences as a Factor in Ministerial Education (Itin. Club), 476.  
Antiquity of Writing (Arch. and Bib. Res.), 304.  
Apocalypse, The Heart of the: *Storms*, 97.  
Apology, The Latest, for Renan (Notes and Dis.), 116.  
Arthur Edwards—Editor: *Herben*, 513.  
Baalbek (Arch. and Bib. Res.), 816.  
Baker: Maurice Hewlett, 550.  
Barth, Fritz (For. Out.), 144.  
Bashford: Prophecy, 345.  
Beattys: Essential Characteristics of the Preacher, 274.  
Beginnings of Hebrew Monotheism—The Ineffable Name: *Warren*, 24.  
Behrends, Dr., on Old Testament Criticism (Notes and Dis.), 785.  
Bishop Merrill on the Higher Criticism (Notes and Dis.), 624.  
Blakeman: Poets of the Nineteenth Century, 87.  
Blüchfeldt: James Russell Lowell as Viewed from Our Generation, 883.  
Bonnell: The Debt of the Christian World to Ruskin, 526.  
Book of Daniel, The (Arena), 128.  
Bouman: Isaiah's Prediction of the Mother of Messiah, 939.  
Breuster: The Need of a Missionary Training Institute, 507.  
Browning, Christ and (Arena), 629.  
Browning's Philosophy of Religion and Theory of Life: *Heim*, 47.  
Browning's "Saul," Elements of Hebrew Literature in: *Walters*, 219.  
Bumstead: The Hebrew Sanctuary—Was It One or Manifold? 108.  
Bushnell, Horace, The Theology of: *Stevens*, 692.  
Call to Preach, A, What Constitutes: *Carleton*, 80.  
Can the Pope Designate His Successor? (For. Out.), 824.  
Carleton: What Constitutes a Call to Preach, 80.  
Carlyle on Death as a Blessing (Notes and Dis.), 281.  
Catechism of Ministerial Courtesy (Itin. Club), 138, 299.  
Catechism, Ought Question 51 of, to Remain? (Arena), 633.  
Cathedral at Spire, A Proposed (For. Out.), 824.  
Cause and Cure of Poverty, The (Arena), 295.  
Century, the Nineteenth, Poets of: *Blakeman*, 87.  
Characteristics, Essential, of the Preacher: *Beattys*, 274.  
Chemical Correction, A (Arena), 807.  
Childhood Religion, Wesley and Other Methodist Fathers on: *Rishell*, 778.  
Christ and Browning (Arena), 629.  
Christ or Browning—Which? (Arena), 298.  
Christ, The Preexistence of (Arena), 465.  
Christian Progress, The Dynamics of (Itin. Club), 303.  
Christian Song, Pagan Notions in (Arena), 130.  
Christian World, Debt of the, to Ruskin: *Bonnell*, 526.  
Christianity, A Fair Trial for (Arena), 803.  
"Christianity, What Is?" Harnack's (For. Out.), 487.  
Christianity, What, Then, Is? *Shaw*, 576.  
Christ's Recipe for Happiness (Notes and Dis.), 959.  
Church and Education, The: *Goucher*, 177.  
Church Congress, Protestant Episcopal (Notes and Dis.), 953.  
Church, The, and Higher Education: *Hickman*, 741.  
Church, The Roman, as a Financial Institution (For. Out.), 984.  
Concerning Immortality (Arena), 208.  
Conference, The Third Ecumenical: *Swift*, 211.



- Courtesy, Catechism of Ministerial (Itin. Club), 138.
- Critical Descriptive Catalogue of All Editions of the Discipline from 1785 to 1808: *Tigert*, 356.
- Criticism, Bishop Merrill on the Higher (Notes and Dis.), 624.
- Criticism, Old Testament, Dr. Behrends on (Notes and Dis.), 785.
- Criticisms, Unjust (Arena), 803.
- Culture of Jesus's Family, The: *Sitterly*, 726.
- Custom, A Curious (Arena), 804.
- Daniel, The Book of (Arena), 128.
- Das Gebet in der Ältesten Christenheit. Eine geschichtliche Untersuchung (For. Out.), 982.
- Das Mosaische Strafrecht in seiner geschichtlichen Entwicklung (For. Out.), 147.
- Day: Pastoral Visiting and Pulpit Strength, 877.
- Debt of the Christian World to Ruskin, The: *Bonnell*, 526.
- Debt of the Republic to the Preacher: *Quayle*, 708.
- Decay of the Pastoral Habit, The (Itin. Club), 974.
- Democracy in Germany, The Growth of Social (For. Out.), 148.
- Development of Goethe's Ethical and Religious Views, The: *Faust*, 755.
- Die Bedeutung des Todes Jesu nach seinen Eigenen Aussagen auf Grund der Synoptischen Evangelien (For. Out.), 309.
- Die neutestamentliche Lehre von der Seligkeit und ihre Bedeutung für die Gegenwart, dargestellt (For. Out.), 981.
- Discoveries at Priene (Arch. and Bib. Res.), 479.
- Discoveries at Susa (Arch. and Bib. Res.), 140.
- Discipline, Critical Description of All Editions of, from 1785 to 1808: *Tigert*, 356.
- Divine Majesty, Magnify the (Notes and Dis.), 121.
- Divinity of Christ, Gladstone's Belief in (Notes and Dis.), 280.
- Dynamics of Christian Progress, The (Itin. Club), 302.
- Ebers, Georg, on Professor Gustav Baur's Views on the Exodus (Notes and Dis.), 953.
- Ecclesiastical Affairs in Switzerland (For. Out.), 311.
- Ecumenical Conference, The Third: *Swift*, 211.
- Editor—Arthur Edwards: *Herben*, 513.
- Education, The Church and: *Goucher*, 177.
- Edwards, Arthur—Editor: *Herben*, 513.
- Elements of Hebrew Literature in Browning's "Saul": *Watters*, 219.
- Encyclopædia Biblica and the New Testament (Arch. and Bib. Res.), 975.
- Essai sur le mysticisme spéculatif en Allemagne au quatorzième siècle (For. Out.), 310.
- Essential Characteristics of the Preacher: *Brattys*, 274.
- Eucken, Rudolf (For. Out.), 644.
- Evangelical Ministerial Supply in Bavaria (For. Out.), 312.
- Evangelisationsfragen, in lutherischem Sinne erwogen (For. Out.), 146.
- Evolution of Freedom in Mexico, The: *Locke*, 439.
- Expression: *Warren*, 9.
- Faith Healing and the Early Christians (Arena), 292.
- Faust*: The Development of Goethe's Ethical and Religious Views, 755.
- Financial Burden of Romanism in Spain, The (For. Out.), 647.
- France, Pastoral Support in (For. Out.), 984.
- Franklin*: Lowell's Appreciation of Howells, 112.
- Freedom, Evolution of, in Mexico: *Locke*, 439.
- French Revolution, Rationale of: *Hunt*, 537.
- German Female Teachers, Insanity Among (For. Out.), 488.
- Germany, The Growth of Social Democracy in (For. Out.), 148.
- Geschichte der katholischen Kirche im neunzehnten Jahrhundert (For. Out.), 823.
- Giffen*: More Liturgy or More Life, 71.
- God in His Own World: *Palmer*, 603.
- Goethe's Ethical and Religious Views, The Development of: *Faust*, 755.
- Good Templars Abroad, The (For. Out.), 488.
- Goodwin, Dr. W. R., on the Resurrection (Arena), 805.
- Goucher*: The Church and Education, 177.
- Grail, The Holy, The Legend of: *Withrow*, 253.
- Grave, Agnosticism at the: *Harrison*, 230.
- Gross, C. (For. Out.), 485.
- Growth of Social Democracy in Germany, The (For. Out.), 148.
- Gunkel, Hermann (For. Out.), 821.
- Hammell*: The Religion of a Scholar-Poet—A Study of Lowell's "The Cathedral," 610.
- Harnack's "What is Christianity?" (For. Out.), 487.
- Harrison*: Agnosticism at the Grave, 230.
- Harrison*: Those Laymen of Palestine, 772.
- Heart of the Apocalypse, The: *Storms*, 97.
- Hebrew Literature, Elements of, in Browning's "Saul": *Watters*, 219.
- Hebrew Monotheism, Beginnings of—The Ineffable Name: *Warren*, 24.
- Hebrew Sanctuary, The—Was It One or Many? *Bumstead*, 108.
- Hellenic Ideals, Irene on (Notes and Dis.), 281.
- Helm*: Browning's Philosophy of Religion and Theory of Life, 47.
- Herben*: Arthur Edwards—Editor, 513.
- Hermann, Wilhelm (For. Out.), 145.
- Herrick on Wesley and Methodism (Notes and Dis.), 450.
- Hewlett, Maurice: *Baker*, 550.

- Hickman*: The Church and Higher Education, 741.  
 High Living, A Help to (Notes and Dis.), 454.  
 Higher Criticism, The, Bishop Merrill on (Notes and Dis.), 624.  
 Higher Education, The Church and: *Hickman*, 741.  
 History, The Idea of Redemption in: *Plantz*, 388.  
 History, The Idea of Redemption in (Arena), 967.  
 Holy Grail, Legend of the: *Withrow*, 253.  
 Homiletic Value of the Late Revision of the Scriptures (Itin. Club), 474, 811, 970.  
 Homily on the Story of Lazarus and His Sisters (Itin. Club), 135.  
 Howells, Lowell's Appreciation of: *Franklin*, 112.  
 Hugo, Victor, as a Writer: *Wilker*, 412.  
 Human Nature, A Study in (Arena), 631.  
 Hunt: Rationale of the French Revolution, 537.  
 Hyde: Lord Ashley, Seventh Earl of Shaftesbury—A Study of Philanthropy, 263.  
 Idea of Redemption in History, The: *Plantz*, 388.  
 Idea of Redemption in History, The (Arena), 967.  
 Idealism in Ethics (Notes and Dis.), 285.  
 Ineffable Name, The—Beginnings of Hebrew Monotheism: *Warren*, 24.  
 Insanity among German Female Teachers (For. Out.), 488.  
 Inspiration, The Question of (Arena), 469.  
 Interpretation, The, of the Spiritual Life: *McFarland*, 427.  
 Invalid Year, John Wesley's: *Young*, 592.  
 Isaiah's Prediction of the Mother of Messiah: *Bowman*, 939.  
 James Russell Lowell as Viewed from Our Generation: *Blichfeldt*, 883.  
 Jesus's Family, The Culture of: *Sitterly*, 726.  
 John Wesley's Invalid Year: *Young*, 592.  
 June, A Walk Along a Railroad in: *Quayle*, 63.  
 Justin Martyr: *Morelock*, 197.  
 Kautzsch, Emil (For. Out.), 979.  
 König, Dr., A Reply to: *Warren*, 689.  
 Kreyenbühl, Johannes (For. Out.), 643.  
 La vie future d'après le Mazdéisme à la lumière des croyances parallèles dans les autres religions, étude d'eschatologie comparée (For. Out.), 485.  
 Laity, The Place and Work of the, in the Church: *McLennan*, 924.  
 Lance, Dr., on the Resurrection (Arena), 472.  
 Lance: Philosophy of the Resurrection, 223.  
 Latest French Protestant Statistics (For. Out.), 312.  
 Laymen of Palestine, Those: *Harrison*, 772.  
 Lazarus and His Sisters, Homily on the Story of (Itin. Club), 135.  
 Le Quatrième Evangile, son origine et sa valeur historique (For. Out.), 822.  
 Legend of the Holy Grail, The: *Withrow*, 253.  
 Life, More Liturgy and More (Arena), 462.  
 Life, More Liturgy or More: *Giffin*, 71.  
 Life, The Interpretation of the Spiritual: *McFarland*, 427.  
 Lipsius, F. R. (For. Out.), 309.  
 Liturgy, More Life and More (Arena), 462.  
 Liturgy, More Life or More: *Giffin*, 71.  
 Locke: The Evolution of Freedom in Mexico, 439.  
 Lord Ashley, Seventh Earl of Shaftesbury—A Study of Philanthropy: *Hyde*, 263.  
 L'origine de l'épiscopat. Étude sur la fondation de l'église, l'œuvre des apôtres et le développement de l'épiscopat aux deux premiers siècles (For. Out.), 645.  
 Lowell, James Russell, as Viewed from Our Generation: *Blichfeldt*, 883.  
 Lowell's Appreciation of Howells: *Franklin*, 112.  
 Lucian on the Philosophers of the Second Century: *Smith*, 915.  
 Magnify the Divine Majesty (Notes and Dis.), 121.  
 Majesty, Magnify the Divine (Notes and Dis.), 121.  
 Martyr, Justin: *Morelock*, 197.  
 Maurice Hewlett: *Baker*, 550.  
 McFarland: The Interpretation of the Spiritual Life, 427.  
 McKinley on Divine Providence and Church Membership (Notes and Dis.), 280.  
 McLennan: The Place and Work of the Laity in the Church, 924.  
 Messiah, Isaiah's Prediction of the Mother of: *Bowman*, 939.  
 Method, The Scientific (Arena), 969.  
 Mexico, The Evolution of Freedom in: *Locke*, 439.  
 Milton, John, on Immortality (Notes and Dis.), 280.  
 Mims: Robert Louis Stevenson, 417.  
 Ministerial Courtesy, Catechism of (Itin. Club), 158, 299.  
 Ministerial Education, The Annual Conference as a Factor in (Itin. Club), 476.  
 Minister's Vacation, After the—What? (Itin. Club), 814.  
 Miracles: *Nicholson*, 899.  
 Missionary Training Institute, The Need of a: *Brewster*, 597.  
 Monotheism, Hebrew, Beginnings of—The Ineffable Name: *Warren*, 24.  
 More Liturgy and More Life (Arena), 462.  
 More Liturgy or More Life: *Giffin*, 71.  
 Morelock: Justin Martyr, 197.

- Mormonism a Menace to Sacred Interests (Notes and Dis.), 450.  
 Mother of the Messiah, Isaiah's Prediction of the: *Bowman*, 939.  
*Mudge*: Wordsworth: An Introduction, 370.  
 Music, Lanier on (Notes and Dis.), 282.
- Need, The, of a Missionary Training Institute: *Brewster*, 597.  
 New Sunday School, The (Arena), 807.  
 New Testament, Encyclopedia Biblica and (Arch. and Bib. Res.), 975.  
*Nicholson*: Miracles, 899.  
 "Niedergefahren zu den Toten." Ein Beitrag zur Würdigung des Apostolikums (For. Out.), 645.  
 Nineteenth Century, Poets of: *Blake-man*, 87.
- Objective and Subjective—A Study in Paulinism: *Wallace*, 861.  
 Oetli, Samuel (For. Out.), 980.  
 Old Testament Criticism, Dr. Behrends on (Notes and Dis.), 785.  
 Origin of the Semitic Alphabet, The: *Patton*, 400.  
 Ought Question 51 of the Catechism to Remain? (Arena), 633.  
 Outlook for Temperance, The (Notes and Dis.), 621.
- Palestine, Those Laymen of: *Harrison*, 772.  
*Palmer*: God in His Own World, 603.  
 Papyri (Arch. and Bib. Res.), 639.  
 Pastoral Habit, The Decay of the (Itin. Club), 974.  
 Pastoral Support in France (For. Out.), 984.  
 Pastoral Visiting and Pulpit Strength: *Day*, 877.  
*Patton*: The Origin of the Semitic Alphabet, 400.  
 Paulinism—A Study in. Objective and Subjective: *Wallace*, 861.  
 Philanthropy, A Study of—Lord Ashley, Seventh Earl of Shaftesbury: *Hyde*, 263.  
 Philosophy of Religion and Theory of Life, Browning's: *Helm*, 47.  
 Philosophy of the Resurrection: *Lance*, 223.  
 Place and Work of the Laity in the Church, The: *McLennan*, 924.  
*Plantz*: The Idea of Redemption in History, 388.  
 Poets of the Nineteenth Century: *Blakeman*, 87.  
 Pope, Can He Designate His Successor? (For. Out.), 824.  
*Poucher*: The Religious Use of the Advance in Science, 849.  
 Poverty, The Cause and Cure of (Arena), 295.  
 Prayer (Arena), 471.  
 Preacher, Debt of the Republic to the: *Quayle*, 708.  
 Preacher, The, Essential Characteristics of: *Beatty*, 274.  
 Preexistence of Christ, The (Arena), 465.  
 Prién, Discoveries at (Arch. and Bib. Res.), 479.
- Prophecy: *Bashford*, 345.  
 Protestant Episcopal Church Congress (Notes and Dis.), 953.  
 Pulpit Strength, Pastoral Visiting and: *Day*, 877.
- Quayle*: A Walk Along a Railroad in June, 63.  
*Quayle*: The Debt of the Republic to the Preacher, 708.  
 Question of Inspiration, The (Arena), 469.
- Railroad, A Walk Along in June: *Quayle*, 63.  
 Rationale of the French Republic: *Hunt*, 537.  
 Redemption, The Idea of, in History: *Plantz*, 388.  
 Redemption, The Idea of, in History (Arena), 967.  
 Regeneration a Miracle (Notes and Dis.), 450.  
 Religion, Browning's Philosophy of, and Theory of Life: *Helm*, 47.  
 Religion, Childhood, Wesley and Other Methodist Fathers on: *Rishell*, 778.  
 Religion of a Scholar-Poet—A Study of Lowell's "The Cathedral": *Hammell*, 610.  
 Religious Orders and the Roman Catholic Episcopate (For. Out.), 147.  
 Religious Use of Advance in Science, The: *Poucher*, 849.  
 Religious Use of Water, The: *Stalker*, 191.  
 Roman, The Latest Apology for (Notes and Dis.), 116.  
 Republic, The Debt of, to the Preacher: *Quayle*, 708.  
 Resurrection, Dr. Lance on the (Arena), 472.  
 Resurrection, Dr. W. R. Goodwin on the (Arena), 805.  
 Resurrection, Philosophy of the: *Lance*, 223.  
 Resurrection, The—A Rejoinder (Arena), 966.
- Reviews and Magazines:  
 American Journal of Theology, 493, 825; Atlantic Monthly, 313, 651, 826; Century Magazine, 491; Contemporary Review, 985; Critical Review, 142, 317, 648, 825; International Monthly, 149; North American Review, 315; Presbyterian and Reformed Review, 153, 489, 649; The Critic, 987; The Hibbert Journal, 989.
- Rhetorician, St. Paul as a: *Sherwood*, 36.  
*Rishell*: Wesley and Other Methodist Fathers on Childhood Religion, 778.  
 Robert Louis Stevenson: *Mims*, 417.  
 Roman Catholic Episcopate, Religious Orders and the (For. Out.), 147.  
 Roman Church as a Financial Institution (For. Out.), 984.  
 Revolution, French, Rationale of the: *Hunt*, 537.  
 Ruskin, The Debt of the Christian World to: *Bonnell*, 526.

- Sanctuary, The Hebrew—Was It One or Manifold? *Bumstead*, 108.
- Saxon Protestantism and Cremation (For. Out.), 646.
- Schwarz, Hermann (For. Out.), 820.
- Science, The Religious Use of Advance in: *Poucher*, 849.
- Scientific Method, The (Arena), 969.
- Scriptures, Homiletic Value of the Late Revision of the (Itin. Club), 474, 811, 970.
- Sea, Sunrise at (Notes and Dis.), 620.
- Semitic Alphabet, The Origin of the: *Patton*, 400.
- Shaw*: What, Then, Is Christianity? 576.
- Sherwood*: St. Paul as a Rhetorician, 36.
- Sibilation, Was Tennyson Guilty of? (Arena), 297.
- Sidney Lanier on Music (Notes and Dis.), 282.
- Sitterly*: The Culture of Jesus's Family, 726.
- Smith*: Lucian on the Philosophers of the Second Century, 915.
- Social Democracy in Germany, The Growth of (For. Out.), 148.
- Spiritual Life, The Interpretation of the: *McFarland*, 42.
- St. Paul as a Rhetorician: *Sherwood*, 36.
- Stalker*: The Religious Use of Water, 191.
- Step, The Next, in the Temperance Movement: *Thompson*, 565.
- Stevens*: The Theology of Horace Bushnell, 692.
- Stevenson*, Robert Louis: *Mims*, 417.
- Stevenson*: Types and Hopes of American Democracy, 237.
- Storms*: The Heart of the Apocalypse, 97.
- Studien zur Entstehungsgeschichte der jüdischen Gemeinde nach dem babylonischen Exil (For. Out.), 486.
- Subjective, Objective and—A Study in Paulinism: *Wallace*, 861.
- Suggestions from the Biography of an Eminently Successful Pastor (Itin. Club), 634.
- Sultan's Gift to German Scholars, The (For. Out.), 647.
- Sunday School, The New (Arena), 807.
- Sunrise at Sea (Notes and Dis.), 620.
- Susa, Discoveries at (Arch. and Bib. Res.), 140.
- Swift*: The Third Ecumenical Conference, 211.
- Temperance Movement, Next Step in the: *Thompson*, 565.
- Temperance, The Outlook for (Notes and Dis.), 621.
- Templars, The Good, Abroad (For. Out.), 488.
- Tennyson, Was He Guilty of Sibilation? (Arena), 295.
- "The Cathedral," A Study of Lowell's—The Religion of a Scholar-Poet: *Hammell*, 610.
- The One and the Many in the Church (Notes and Dis.), 955.
- The Outlook for Temperance (Notes and Dis.), 621.
- Theology of Horace Bushnell, The: *Stevens*, 692.
- Thompson*: The Next Step in the Temperance Movement, 565.
- Thoreau's Philosophy of Life (Notes and Dis.), 954.
- Tigert*: Critical Description of All Editions of the Discipline from 1785 to 1808, 356.
- Training Institute, Missionary, The Need of a: *Brewster*, 597.
- Types and Hopes of American Democracy: *Stevenson*, 237.
- Unjust Criticisms (Arena), 803.
- Use of Water, The Religious: *Stalker*, 191.
- Vacation, After the Minister's—What? (Itin. Club), 814.
- Value, Homiletic, of the Late Revision of the Scriptures (Itin. Club), 474, 811.
- Victor Hugo as a Writer: *Wilker*, 412.
- Walk Along a Railroad in June, A: *Quayle*, 63.
- Wallace*: Objective and Subjective—A Study in Paulinism, 861.
- Warren*: A Reply to Dr. König, 689.
- Warren*: Beginnings of Hebrew Monotheism—The Ineffable Name, 24.
- Warren*: Expression, 9.
- Was Tennyson Guilty of Sibilation? (Arena), 295.
- Was the Religion in Abraham's Native Country Monotheistic? *König*, 681.
- Water, The Religious Use of: *Stalker*, 191.
- Watters*: Elements of Hebrew Literature in Browning's "Saul," 219.
- Wendt, H. H. (For. Out.), 308.
- Wesley and Methodism, Herrick on (Notes and Dis.), 450.
- Wesley and Other Methodist Fathers on Childhood Religion: *Rishell*, 778.
- Wesley's, John, Invalid Years: *Young*, 592.
- "What is Christianity?" Harnack's (For. Out.), 487.
- What, Then, Is Christianity? *Shaw*, 576.
- Wilker*: Victor Hugo as a Writer, 412.
- Withrow*: The Legend of the Holy Grail, 253.
- Wordsworth, An Introduction: *Mudge*, 370.
- World, God in His Own: *Palmer*, 603.
- Writer, Victor Hugo as a: *Wilker*, 412.
- Writing, Antiquity of (Arch. and Bib. Res.), 304.
- Year, John Wesley's Invalid: *Young*, 592.
- Young*: John Wesley's Invalid Year, 592.
- Zapletal, Vincent (For. Out.), 484.

## BOOK NOTICES.

- A Modern Apollon: *McIntyre*, 176.  
 A Sketch of Semitic Origins, Social and Religious: *Barton*, 505.  
 Abraham, The World Before: *Mitchell*, 341.  
 Acts of the Apostles, The: *Lumby*, 328.  
 Addams: Democracy and Social Ethics, 666.  
 Ancient Catholic Church, The, from the Accession of Trajan to the Fourth General Council: *Rainy*, 1011.  
 Apollon, A Modern: *McIntyre*, 176.  
 Apostles, The Acts of the: *Lumby*, 328.  
 Apostolic Optimism: *Jowett*, 664.  
 Autobiography and Sermons, John Alexander Roche, 510.  
 Babylonian History, Early, Down to the Fourth Dynasty of Ur: *Kadau*, 339.  
 Banks: The Great Saints of the Bible, 175.  
 Barton: A Sketch of Semitic Origins, Social and Religious, 505.  
 Beginnings of Poetry, The: *Gummere*, 676.  
 Behold the Man: *Delitzsch*, 997.  
 Bible Lands, Religious of: *Margollouth*, 680.  
 Biblical Interpretation, A—Unto Heights Heroic: *Eldridge*, 158.  
 Black: Encyclopædia Biblica, 318, 658.  
 Blind Spot, The: *Watkinson*, 654.  
 Bottom, Top or—Which? *Brown*, 1014.  
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 Cheyne: Encyclopædia Biblica, 318, 658.  
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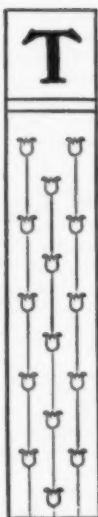
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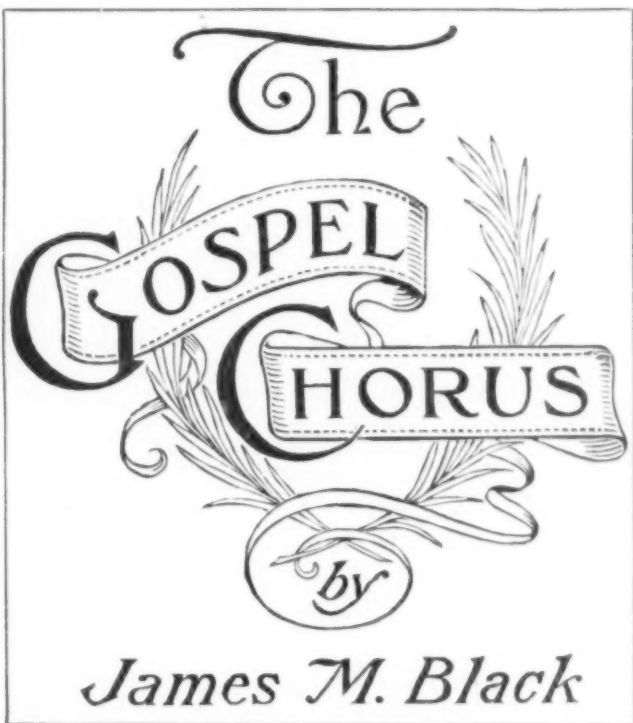
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